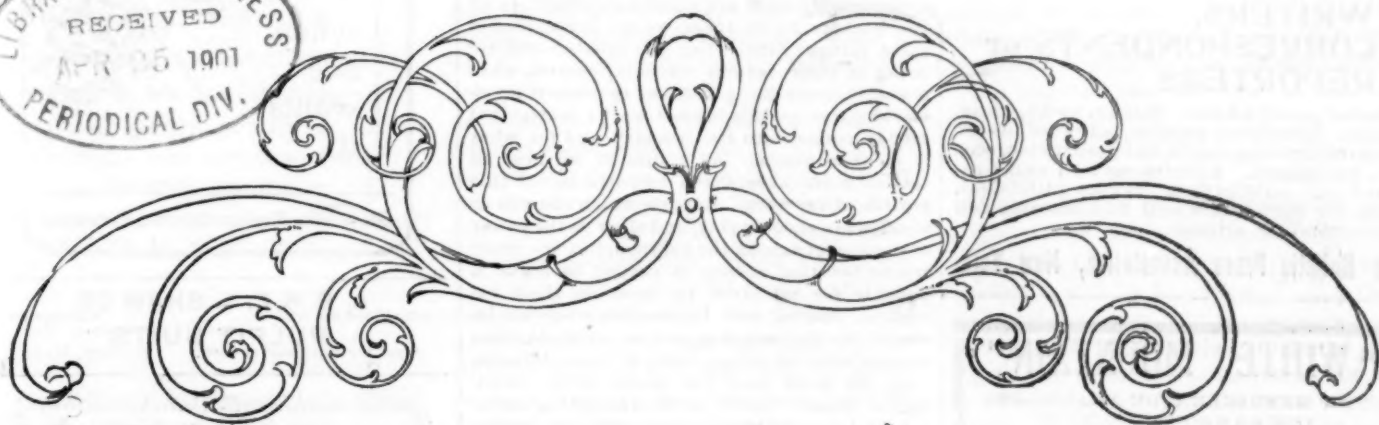
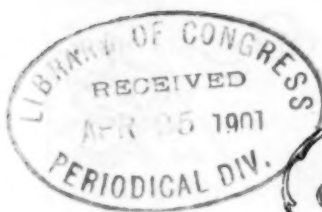


Zion's Herald

WEDNESDAY, APRIL 24, 1901



THIS problem of creeds is pertinent to our times. We are living in a critical period.

It is an age of social upheavals, intellectual revolutions, creedal cataclysms. How shall we meet the crisis? By sneering? That would be supercilious. By blinking? That would be owlish. By running? That would be cowardly. By fighting? That would be useless. By embracing? That would be rash. By testing? That would be Christian. The gift of Reason is perhaps God's greatest gift. It is time that we reclaim from the enemy such noble words as "rationalism," "criticism," and the like. We must exercise our moral judgments in the matter of these newly proposed creeds, not with Athenian curiosity, spending our leisure for nothing else but to tell or to hear something new; but with Berean inquiry, daily searching the Scriptures whether these new propositions are true. . . . Having tested the creed, cling to that which has stood the test. Here, as we have seen, is the abiding value of some of the historic creeds and traditions of Christendom. Let us hold the pattern of healthful words which we have heard from the past, in faith and love which is in Christ Jesus. . . . Having tested the creed, throw away whatever fails to endure the test. For the past, although often oracular, is not always infallible. History's highway is strewn with human debris, moraines of glacial theology, ruins of ecclesiastical fabrics.

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they!"

The moment a seed germinates, its shell must go. Recall how Saul of Tarsus burst the husk of the Old Covenant.

— From "The Church," by GEORGE DANA BOARDMAN, D. D., LL. D. (Baptist)





Ch. Organs
HOOK & HASTINGS Co
 BOSTON, NEW YORK
 PHILADELPHIA, CHICAGO
 Main Office & Works at Kendal Green, Mass.
 All Sizes. Latest Improvements. Fair Prices.

WRITERS, CORRESPONDENTS or REPORTERS

Wanted everywhere. Stories, news, ideas, poems, illustrated articles, advance news, drawings, photographs, unique articles, etc., etc., purchased. Articles revised and prepared for publication. Books published. Send for particulars and full information before sending articles.

The Bulletin Press Association, New York.

"WHITE MOUNTAIN"
 THE REFRIGERATOR THAT MADE
 NEW HAMPSHIRE FAMOUS



About one-half the Refrigerators sold are "White Mountains;" all the trouble comes from the other half.

Flues, Waste Pipe, Ice Chamber, Grate and Sliding Shelves ALL REMOVABLE for cleaning. Your Choice, Pin or Hardwood.

Sold everywhere.
 MAINE MANUFACTURING CO.,
 NASHUA, N. H.



Being Disconnected in Front, with Elastic Gores on Sides

Cannot Break at the Waist Line

This exclusive flexible feature insures comfort retention of shape, exceptional wear, and the snug, smooth adjustment indispensable to handsome gowning. Where the CRESCO is not kept by dealers it will be sent, postpaid, for **\$1.00**

Drab or White. Long, Short or Medium Length.

TAKE NO SUBSTITUTE. If your dealer does not have the CRESCO CORSET or does not have the style, grade, quality, color or length desired, take no substitute, but send to us for the kind you want.

THE MICHIGAN CORSET CO
 Jackson, Mich.

Reduced Prices to Ministers' Families

W. F. M. S.

A frowning sky and a steady downpour of rain did not prevent a goodly number of ladies interested in the welfare of missions from attending the second quarterly meeting of the New England Branch of the Woman's Foreign Missionary Society, held in Grace Church, Cambridge, April 10. At the appointed hour the president called on Rev. O. W. Hutchinson, pastor of Grace Church, to conduct the opening exercises. The time until noon was occupied with business and the quarterly reports of the corresponding and home secretaries, and the treasurer. These three reports are always of great interest, and are carefully listened to by the workers, for in them we get a fair idea of three things: First, what our missionaries are doing in their various stations; second, what our women are doing at home to make it possible to carry on this blessed work; third, what money comes into the treasury, and for what it is appropriated. As a Branch we need to realize more keenly the importance of this portion of our work. Reports which come to us so often are encouraging, and show us the power of the Gospel among the heathen, but we must remember that money is needed to make it possible for salvation to come to these benighted people. Our missionaries are consecrated, faithful workers, but we must aid them in their work by giving freely of our substance.

At the noon hour the ladies of the auxiliary of Grace Church served a tempting luncheon, and time for social intercourse with friends old and new was given.

At the afternoon session Rev. Jesse Wagner conducted the devotional exercises, and Mrs. Robert Danskin sang a solo. Miss Clara Cushman explained the meaning of the Standard Bearers. She thinks that no work in our Society promises so much for the future as this new departure, and asks for it the heartiest co-operation. The addresses of the hour were made by Dr. Edna G. Terry and Miss Miranda Croucher. The recent siege of Peking was uppermost in the hearts of both these speakers. Dr. Terry spoke of the courage and fortitude shown by the native girls during those terrible days, and of their perfect faith in God and in Mrs. Jewell, who was in charge of them. When one of the captains saw the perfect control of the teachers over their pupils, he said: "Your Society knew what it was about when it sent these women out for missionary service." She said that the responsibility of the United States was great, for, as one Chinese Christian expressed it to an English marine: "If ever I should change my nationality, I should be an American, for all I am I owe to America." Miss Croucher told the story of the siege of Peking as she experienced it, barely escaping with her life from that city on the last train amid the showers of bursting shells falling thick and fast around her. We who sit so comfortably in our homes in peaceful America can hardly imagine the agony which those brave women and children endured, expecting every moment to be slaughtered. But the trials of the native Christians were far beyond those of the missionaries. Yet they were brave and obeyed orders nobly and calmly. In the face of these facts we can never think God does not save and sanctify the poor Chinese. Many natives preferred to die rather than give up the religion of Christ. Life to them was dear, but Christ was dearer. Shall we not do all in our power to carry the Saviour to people who are so glad to receive Him and who are so true when disaster and death threaten?

A prayer of consecration led by Miss Clara Cushman, and the singing of the hymn, "Am I a Soldier of the Cross?" with the benediction pronounced by the pastor, closed a meeting of interest and profit to all.

A. W. P.

Established 1859.

J. S. Waterman & Sons,

Funeral Undertakers and Embalmers

2326 & 2328 Washington St.

Open Day and Night.

. . . Telephone, Roxbury 72 or 73.

Personal attention given to every detail. Chapel and other special rooms connected with establishment. Competent persons in attendance day and night.

give
the
little
girl
H-O
when
she
wants
it



Hornby's Steam Cooked Oatmeal

A. B. & E. L. SHAW CO.
 ESTABLISHED 1780. MAKERS OF
PULPIT SUITS
 Send for illustrated catalog. BOSTON, MASS.

**20,000
CHURCHES**

Lighted by the FRINK System of Reflectors with Electric, Gas, Welsbach, Acetylene or Oil. LICENSED to manufacture electric and combination gas and electric fixtures. Send dimensions for estimate.

I. P. FRINK, NEW YORK.



**LIFE SIZE DOLL
FREE** "Baby's clothes will now fit Dollie."

Girls can get this beautiful Life Size Doll absolutely Free for selling only four boxes of our Great Cold & Headache Tablets at 25 cents a box. Write today and we will send the tablets by mail postpaid; when sold send us the money (\$1.00) and we will send you this Life Size Doll which is 2 1/2 feet high and can wear baby's clothes. Dollie has an indestructible head, golden hair, rosy cheeks, brown eyes, kid colored body, a gold plated beauty pin, red stockings, black shoes, and will stand alone. This doll is an exact reproduction of the finest hand painted French Doll, and will live in a child's memory long after childhood days have passed. Address:

NATIONAL MEDICINE CO.,
 Doll Dept. 353 New Haven, Conn.

PORTLAND

AND THE

Columbia River

are important features
of the

NORTHWEST

PORTLAND is a large city near the junction of the Willamette and Columbia rivers. Mounts Hood, St. Helens, Jefferson, and Adams, all snow peaks, are seen from it.

The COLUMBIA exceeds the Hudson in scenic grandeur.

Send for the EPWORTH FOLDER and SIX cents for WONDERLAND, which describe the

**Shasta-Northern
Pacific Route**

returning from Epworth Convention
and

Yellowstone Park.

**CHAS. S. FEE, Gen. Pass. Agt.,
St. Paul, Minn.**

For rates, etc., address C. E. Foster,
279 Washington St., Boston, Mass.

Zion's Herald

Volume LXXIX

Boston, Wednesday, April 24, 1901

Number 17

Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Man Behind the Plow

Certain far-seeing and patriotic men and women, who have studied the constantly increasing movement from the country toward the city, have undertaken to counteract this tendency by transfusing some of the spirit of the city into country life. They are working along social and intellectual lines, and hope to evolve a plan that will bring the residents of the country and small towns into closer and more enjoyable personal touch, which, after all, is the chief attraction of the city. While some are engaged in this way, others are seeking to elevate agriculture to the dignity of a profession by educating men for scientific farming. It has been demonstrated over and over again that the man behind the plow who mixes brains with his soil and labor gets far better results than he who attempts agriculture with a feeling that severe labor is the only requisite. Scientific farming is becoming increasingly popular, and it is gratifying to note that the Negroes of the Southwest are making astonishing progress in studying the best adaptation of seeds, seasons and soil. Still another force is at work to magnify the dignity of farm life. The subtle spirit of political ambition has been evoked, a specific instance being the Blue Book of the State of Illinois, which makes a specialty of men of agricultural origin who have become eminent in State and national politics. The last-named motive may be gratifying to the men, but will not interest the women and young people so much as the development of the intellectual and social life.

Indian Agents

In the administration of Indian affairs agents are appointed for the various agencies who have practically unrestricted power over the Indians under their care; and owing to the practice of using these places for the payment of political debts, abuses have crept in which in some instances have well-nigh defeated the purpose of the Government in making the Indian a part of American civilization. By the use of his position for personal ends, the agent has the opportunity to defraud both the Indians and the Government. That such things have taken place, is a matter of common history. That they have not been remedied,

has caused questioning. The inaugural address of President McKinley, while it has been greatly admired for its brevity, comprehensiveness and wisdom, has nevertheless been criticised because it omitted recommendations for the protection of the Indians from the rapacity of the agents. Those who have come into contact with the agency and reservation system of this country realize keenly the need of appointing honest agents, and are beginning to talk about the matter. It is quite possible that the agitation will be strong enough by the time Congress meets for something to be done to protect the Indians from further imposition.

Discovery of the Temple of Babylon

Important discoveries are being made by explorers in Bible lands, many of them startlingly confirmatory of names, places, prophecies and events recorded in the Old Testament. Perhaps the latest is the ancient temple of Babylon, remains of which have been unearthed by a German expedition in charge of Dr. Koldewey, at Ku-waresh, an Arab village on that part of the ruins of Babylon known today as El-Qasr. The street of procession, so often mentioned in the cuneiform inscriptions, has been identified by slabs of limestone a yard square, bearing the inscription of Nebuchadnezzar. The exploration is being conducted in a very methodical manner, and students of archaeology are anticipating much from the work of Dr. Koldewey.

Direct Primary Law in Minnesota

After September 1 of this year nominations for all local, county, legislative, congressional, and minor judicial offices in Minnesota will be made directly by the people, in place of by the separate party primary and delegated convention, so popular with the "machine politicians." However, the old method will be used in selecting candidates for the supreme court and the heads of the State executive departments. Any aspirant for office other than those whose exception has just been noted, may secure a place on the ticket by filing an affidavit with the county auditor that he is a member of the party whose nomination he seeks and is a *bona fide* candidate for a special office, and by paying a nominal fee. This plan is practically nomination by popular election, and attacks corrupt politics at its very source—the primary and the convention. Other distinctive features of the new law are: common primaries for all parties concurrently and under compulsion; the combination of primary election day with one of the registration days, which for the purpose is set back seven weeks before election; regular judges and clerks of election serving as judges and

clerks of the primary; the alternation of names of the candidates to eliminate all advantages of position; all the safeguards of the regular election law as far as applicable.

Ownership of a Corpse

The Supreme Court of California decides in the case of *Enos vs. Snyder* that "a man cannot by will dispose of that which after death will be his corpse." It is the opinion of the court that the possession of the dead body and the right of burial belong to the next of kin in preference to the administrator. This is based on the general rule established by American and English authorities that in the absence of statutory provisions a dead body is not property. If this ruling is sound, it appears that a formidable obstacle has been placed in the way of scientific progress by rendering it impossible for a person to make an *ante mortem* disposal of his corpse for dissection until the legislature empowers him to do so.

Questionable Divorces

Decisions involving the validity in one State of divorces granted in another State were made by the United States Supreme Court last week. Three cases were before the court—*Atherton vs. Atherton*, *Bell vs. Bell*, and *Streilwolf vs. Streilwolf*. In the *Atherton* case the marital residence was in Kentucky. The wife left the husband, and went to her former home in Clinton, N. Y. The husband sued for a divorce, papers were mailed to the wife in New York, to which she paid no attention, and the divorce was granted by the Kentucky court. Later the wife contested the validity of this decree in New York, and a decision was rendered in her favor, and sustained by the Supreme Court. Each had obtained a divorce from the other—one in the Kentucky court, and the other in the New York court. The United States Supreme Court was then called upon to decide which decree was valid. The opinion just rendered is in favor of the Kentucky decree because that State was the place of marital residence, and for the further reason that the wife had been properly notified of the suit. Thus the decision of the New York Supreme Court against the validity of the Kentucky decree was reversed. In the *Bell* case the question of the validity of a decree granted to the husband in Pennsylvania was raised, and in the *Streilwolf* case the same question was raised concerning a decree granted to the husband in North Dakota. In each of these instances the decree was held to be invalid because neither of the petitioners had actually acquired a *bona fide* residence in the State in which the divorce was granted.

Owing to the numerous divorces ob-

tained in North Dakota in recent years, the decision in the Bell and Steilwolf cases has caused widespread discussion, and many interpretations have been made by lawyers and judges. They are by no means agreed as to what constitutes a "residence," valid for divorce purposes. In North Dakota for many years such residence was obtainable by the petitioner residing in the State for three months. A petition could be filed, notice printed in an obscure local paper, and a divorce decree obtained when perhaps the respondent had no knowledge of the proceedings. It seems, then, that the effect of the decision is: First, the petitioner must have a *bona fide* residence in the State where the suit is instituted; and, second, when both parties do not live within the State in which the proceeding is brought, the respondent must appear in person or by attorney, when the case is called, in order that the decree, if granted, shall be binding upon both parties in other States. Thus the petitioner will be compelled to give the respondent ample opportunity for defence in order to insure the validity of the decree. The result of these decisions will be to stop snap judgments in divorce cases and hasten the enactment of a federal marriage and divorce law.

Vast Cotton Market in the Orient

"Chinese never wear wool, not even in the depth of winter. Their bedclothes, umbrellas, and in a few instances boat sails, are made of cotton, and the consumption is practically unlimited if they are made in accordance with native requirements." Thus did Minister Wu lay before the Southern Manufacturers' Club, at Charlotte, N. C., the vast possibilities of the Oriental cotton market. The chief requirement is that the cloth shall be coarse, unbleached, twenty-two inches wide, and retailable at about five cents gold a yard, or thirty-six cents gold per piece of nine yards. There is also a market for rain-proof cotton cloth. America furnishes about one sixth of the cotton goods imported by China, and it is the opinion of Minister Wu that, with the foothold already gained, and compliance with the requirements of the consumers in the matter of quality and price, American cotton shipments can soon be developed to an enormous degree.

A Significant Railroad Combination

Foreseeing the enormous possibilities of the Oriental market not only for cotton, but for other American products, Mr. J. J. Hill has for years been developing a gigantic railway and steamship combination which would enable him to ship cotton from the South and manufactured articles from the East directly into China at lower rates than any other company. Already he is transporting baled cotton *via* the Great Northern cars and the Japanese steamers, which but for him would reach the Far East by way of England. His control of the Northern Pacific road makes him master of all Puget Sound deep-water harbors, and the prospective absorption of the Chicago, Burlington & Quincy will furnish the principal connection between the northwestern lines and the cotton belt. When the mammoth ships now being built at New London, Conn., are ready, it will be almost impos-

sible for any other combination to compete with Mr. Hill. Terminals and docks are being constructed at Seattle to facilitate the loading and unloading of the Oriental steamers. Mr. Hill has planned for full cargoes each way. Products of the Orient—tea, rice, curios—and lumber and wheat from the northwest, will fill the east-bound cars.

Aguinaldo's Manifesto

In his promised manifesto to the Filipinos, which was issued on Friday of last week, Aguinaldo makes the frank confession that the majority of the people of the Philippines have already accepted American sovereignty; points out the benefits of a similar acceptance by all; urges surrender, and concludes with: "By acknowledging and accepting the sovereignty of the United States throughout the Philippine Archipelago, as I now do, and without any reservation whatsoever, I believe that I am serving thee, my beloved country." The document was written in Tagalog, rendered into Spanish, and after being submitted to Secretary Root and the Taft Commission, was made public by General MacArthur. To signalize this important event General MacArthur ordered the release, on swearing allegiance to the United States, of one thousand insurgent prisoners. Aguinaldo has been removed from the Malacang palace to a private residence and the guard over him modified. He has been interviewed by the representative of the New York *Sun*, and the statements attributed to him indicate a poise that will win him many admirers: "I will make no definite statements on public or private questions until I am familiar with the situation. I am learning English and studying the American government." Belief in his sincerity is constantly becoming stronger. He accepts American rule unconditionally, and asks guidance with seeming childlike faith. His manifesto and general behavior have made a very favorable impression upon the Administration.

England's Costly War

"I ask for no cheers, and I expect none. I come to tell the nation the truth and the whole truth. It is necessary for the salvation of the nation that I should do so. You have had your feast. You have all, Liberals and Tories, been mad for rioting and expenditure. Now comes the reckoning, and you may laugh or not, as you please." With these stinging words Sir Michael Hicks-Beach, Chancellor of the Exchequer, laid before the British Parliament the long-expected budget statement of the financial situation. The total receipts for the year were \$651,925,000, and the expenditures \$917,960,000, of which \$325,000,000 was for the war in South Africa and \$15,000,000 for operations in China. Thus the deficit which confronts the Government is \$266,035,000. To provide for the deficiency and additional expenses for the present year, the chancellor proposed an increase from 25 to 29 cents in the income tax; a duty of \$1.04 per hundred-weight on sugar; on raw sugar polarizing below 98 a gradually diminishing duty according to each degree of polarization, to a minimum of 50 cents at a polarization of 76; a duty of

50 cents per hundred-weight on molasses; a duty of 41 cents per hundred-weight on glucose; an export duty of 25 cents per ton on coal. There is no increase in the duties on beer, wine, tea, spirits or tobacco, and no discrimination in other duties in favor of the colonies. The Chancellor was given power to borrow \$300,000,000 by means of consols. A large share of the loan will probably be raised in the United States through J. P. Morgan & Co., New York, Kidder, Peabody & Co., Boston, and others. It appears that the Boers have about made good the threat of President Krueger that British success would come only at a price that would "stagger the world." Up to date the cost of the war has been \$755,000,000, or, as a member of the Liberal Party figures, five thousand dollars for every Boer killed—double the cost of the Crimean war.

Europe Frightened by American Competition

A representative meeting of Austrian manufacturers was held in Vienna recently for the purpose of considering the most effective method of "protecting European industry against the threatened danger of American competition." Results of special inquiries were reported, and it was evident that all branches of agriculture and industry were being affected by the products of this country, and that Austrians must do something by way of self-protection. Other European states were similarly affected, and it was hinted that American aggression could be resisted only by united action. The chief grievance was that while the United States insisted upon an "open door" for exports, the door was closed against imports, thus placing other nations at a great disadvantage. A resolution was unanimously adopted declaring the necessity of placing the commercial relations of Austria and the United States on a basis of reciprocity and equality simultaneously with the renewal of the commercial treaties in 1903. An endeavor will be made to unify the manufacturing and agricultural interests of Austria in order to strengthen the effort to make better commercial arrangements with the United States.

Will Fight the Tammany Organization

Preparatory to the municipal election next autumn, the Democrats of Greater New York met in Carnegie Hall last Thursday night, sixteen hundred strong, and after enthusiastic speeches by representative men, adopted a resolution attributing the extravagant and dishonest administration of the city government to the Tammany organization, and making an irrevocable pledge to oppose the election of men nominated by Croker and his faction. Although under the leadership of the Good Citizenship Democrats, the new movement is receiving the support of men of all parties who are opposed to the prevailing maladministration. Senator Platt has expressed the opinion that if all of the anti-Tammany forces would unite solidly and stand together, the Tammany rule could be broken. He is reported as saying that the Republican Party in New York was willing to aid in every way in bringing about such a union as would be successful. The committee on organization will proceed at once to permanently organize the new democracy in all the boroughs.

ICH DIEN

"I SERVE," the hereditary motto of the Prince of Wales, was a perpetual reminder that his high rank was a pledge of service. The old French nobility had the motto, "*Noblesse oblige*," which, freely translated, is, "Rank or privilege is obligation."

Service is the proof of rank and the measure of nobility. The Lord said, "I am among you as he that serveth;" and, "Whosoever of you will be chiefest shall be your servant." The Christian and the Christian citizen need always to keep in mind that high estate and manifold privileges are obligations to service rather than claims to reward; or, rather, that service is highest reward. Purest patriotism merging into truest Christianity transforms obligation into privilege. "Sweet and glorious is it to die for one's country," wrote an ancient heathen.

There never was a time when it was more needful to keep in mind the obligation and privilege of service. Not least is the need of emphasis on the obligation of political service. Office must not be regarded as a possession to be acquired so much as the obligation of service to be rendered — not as a pledge of wealth, but a badge of sacrifice, a gift whose bestowal honors the giver and blesses mankind. Just now, as in all cases of growing wealth and prosperity, the tendency is to reduce office and public service generally to the standard of money value, and to gage by that standard the honors due for service of the commonwealth — to hold that the country owes wealth to the efficient servant, not that the citizen owes service to his nation. A part of the public press is clamoring for princely salaries for our public offices, as though salary, not service, measured the honor of office.

Worse than this is the idea that is creeping into the public mind that office-holding is legitimate opportunity for personal enrichment. The due enforcement of law is rendered difficult because evil-doers can make it profitable for officers to be blind to its violation, or costly and dangerous to be vigilant. There is no other special reason for the difficulty in the enforcement of the prohibitory liquor law. When the office-holder's motto is, "I serve" — my position is my obligation — no law on the statute-book will be a dead letter, office-seeking will not be a profession, nor office-holding graded in honor by its pecuniary profits.

Not less emphatic must the motto and practice of the Christian ministry be, "I serve." Paul said: "I seek not yours, but you." Happily the Christian service cannot compete with worldly callings in the offer of pecuniary gains. But the ministry must keep equally the thought of obligation to serve rather than to please. The reward must be in securing blessing for others, not in flattery from them. The very life must be service. Said the Master: "My meat is to do the will of Him that sent me." It is Paul who says: "It is a small thing — comparatively — to secure honor from men." It is the very essence of service in the Christian ministry to gladly "spend and be spent" for the church of God. If birthright nobility and hereditary rank imply such nobility of

service, how much more is implied in the knighthood of the Cross!

MONACHISM IN THE CATHOLIC CHURCH

A CLEAR understanding of the religious disturbances in France, Spain, Portugal and South America can be obtained only by tracing the origin, nature and development of the monastic orders of the Catholic Church. They are not only an important part of the church to which they belong, but have had much to do with making the profane history of the Christian era.

As early as the second century the ascetics made their appearance. They lived in poverty and celibacy, and shunned contact with the world. It was their belief that spirituality could be developed only by isolation and meditation. In the transition period from the third to the fourth centuries monachism was given definite shape by Paul of Thebes, Pachomius, Anthony, and other saints. It extended through the eastern church with amazing rapidity. Two distinct branches soon developed. The anchorites, with St. Anthony as their leader, were the original hermits, while the cenobites, led by Pachomius, organized into ascetic congregations, and essayed to exhibit to the world, in the convent, the model of a sanctified community. They soon spread over Asia Minor, Palestine and Syria, and were numbered by the thousands. A part of their time was devoted to mechanical trades, among which was ship-building, and to agriculture; but "all their occupations and rules were designed to overcome the desires of the body, and make it a willing servant and instrument of the soul in its religious aspirations. Annihilation of individualism was aimed at in order to be wholly possessed and owned by God. Celibacy was to guard man against attachment to his fellow-man, poverty against attachment to earthly possessions, unconditional obedience to superiors against attachment to himself."

Ere long this movement was incorporated into the life of the church, and it was supported by such teachers as Gregory, Nazianzen, Basil the Great, and Chrysostom. As time passed the spirit of monachism found expression in the formation of numerous new orders, each clustering around some strong personality, and proposing to undertake a line of practical Christian work not done by the others. Among these were the Franciscans, Dominicans, Carmelites, and Augustinians. The Franciscans and Dominicans soon took the lead and created for themselves a numerous and influential party among the laity. They also secured a number of chairs in the theological schools. Their most illustrious representatives were Thomas Aquinas, Bonaventura, Albertus Magnus, and Alexander of Hales. New orders were constantly being formed, in spite of the objections of the authorities of the church. Among some of the later ones were the Theatines, Barnabites, Oratorians, Lazarists, and particularly the Jesuits. The latter, perhaps, is the most generally known at the present day. The members are required to surrender their individuality to the control of the superior,

and become as destitute of self-will "as a corpse," or "as a cane in the hands of an old man." Under the control of the Jesuit general, or "Black Pope," are thousands of men whose vows of unquestioning obedience make them a terrible power. Well has one writer said that "Jesuitism is a sword whose hilt is Rome and whose point is everywhere." In the black background of modern European history, with its bloody wars, cunning intrigue, and atrocious crimes, stands the sinister figure of the Jesuit priest.

There are many other orders and associations not named here, which are the outgrowth, along with those designated, of the general teachings of monachism. They can be found in almost every country under the sun, and are especially numerous in Europe. In the United States, as elsewhere, educational and charity work is carried on by the orders, and in the so-called "Catholic States" the education of children and youth is almost entirely in their hands.

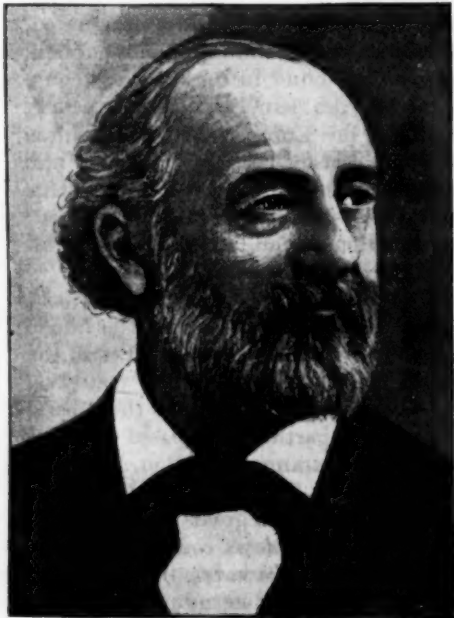
In the countries of the Latin race, both in South America and Europe, the fate of monachism is closely connected with the strife of political parties. The conservatives foster the orders, while the liberal or progressive parties are opposed to them. There is one strange exception, however, and that is in France, where, in spite of the liberal spirit, a great number and variety of orders have come into existence. It appears, however, that the progressive party has determined to either destroy the unauthorized associations, or compel them to submit to the law governing secular organizations. Spain is in turmoil over the same question, and the suppression of the orders will be the issue at the general election to take place next month. In that country the leading order outside of governmental sanction is the Jesuits. The plan of restriction proposed is similar to the one adopted in France — to compel all orders of both sexes to submit to the common law regulating associations. This is particularly repugnant, because it would deprive them of independence and require the payment of taxes on their valuable properties. So closely interwoven is monachism with the life of Spain, that every social, business, political and religious factor in the land will be affected by the present controversy. The general objection to the orders comes from the liberals, who contend that they hinder the progress of liberty. Having control of the instruction of children and youth, they are suspected of inculcating political ideas antagonistic to the interests of liberalism. They own very large estates, from which they receive munificent incomes, without paying taxes, and furthermore are accused of using their money to aid the conservatives. In France, where the authorized orders alone number seventy thousand persons and control \$120,000,000 of property, their political influence is very strong.

Back of all merely incidental or local reasons for these disturbances, is another and a deeper reason. It is the age-old struggle of humanity for liberty. The religious orders are regarded as an obstruction, in place of being a help. The attack upon them is aggressive. A stronger backing than ever before in the history of

similar efforts sustains the leaders. Already the students of such movements are watching the progress of the struggle with a feeling that the Spirit of Liberty must be triumphant.

Death of Justin D. Fulton

REV. JUSTIN D. FULTON, D. D., so well known these later years for his persistent and embittered attacks upon the Roman Catholic Church, died at his home in Somerville, April 16, aged 73 years. Dr. Fulton had a long and eventful career; and,



THE LATE JUSTIN D. FULTON.

while we could not sympathize with him in his work and methods of recent years, we knew him well enough never to doubt his sincerity. While so drastic in public speech in condemning that which evoked criticism from him, in personal intercourse he was gentle and brotherly. In his pastorates at Hanson Place, Brooklyn, and in Tremont Temple, Boston, he was remarkably successful. Few ministers in this country have made a better record in all that constitutes legitimate success. He was a very close friend and co-worker with Gilbert Haven in his great work for the Negro; and when Haven was editor of ZION'S HERALD he published an editorial sketch and characterization of Dr. Fulton as representative of the leading ministers of the times, with a two-column portrait. One of the finest tributes to Bishop Haven that we have ever printed came from Dr. Fulton's pen.

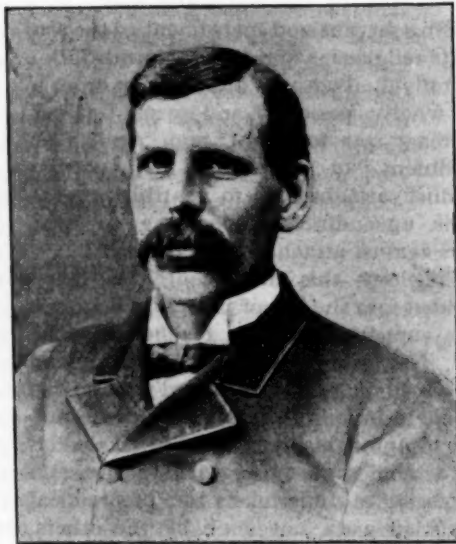
Dr. Fulton did not know what it was to fear any man or body of men. He was prominent in the anti-slavery movement in St. Louis, Albany, New York and Boston. He preached Ellsworth's funeral sermon at Albany, advising the arming of the black man. He was chaplain of Governor Morgan's staff, and represented the city at the unfurling of the flag in State Street. He was an early member of the Loyal League, and helped support the draft when such action meant imminent bodily peril. When a mob tried to frighten him from Albany and when the Negro quarter was threatened with an attack, he was ready to oppose force with force, and his courage did much to quell riotous demonstrations.

Casting the mantle of charity over the last years of his life, we recognize that here was an unusual man, deeply religious, a knight-errant of militant Christianity and reform, an intense patriot and an unconquerable friend of the black man when it cost something to be his friend. Dr. Ful-

ton has won an enduring place in religious history and reform.

New Presiding Elder of Norwich District

REV. J. I. BARTHOLOMEW, Ph. D., was born at Lodi, Wisconsin, in 1857, of Methodist parents, and converted in a Methodist revival at the age of thirteen. Graduating from Lawrence University in 1881, he joined the West Wisconsin Conference in September of the same year, and was stationed at New Lisbon. In March, 1882, he went to the Black Hills, Dakota, and became the first pastor of our church at Sturgis City. While there he had a circuit of five appointments, which required fifty miles' travel each week, much of the time on foot. For a time he walked nineteen miles on Sundays and preached twice after having preached on Saturday night at the home appointment. Later he rode twenty-six miles on horseback each Sunday, and preached three times, besides superintending one Sunday-school. His next charge was Rapid City, Dakota, where he spent three of the best years of his ministry. In that place he was ordained a deacon by Bishop Hurst in 1883, and an elder by Bishop Ninde in 1885. In 1886 he was left without appointment to attend one of our schools, and came to the School of Theology at Boston, supplying at Whitman. At the session of the New England Southern Conference in April, 1887, he entered that Conference by transfer. Since then he has spent two years at Whitman, four years at Allen Street, New Bedford, five years at Stafford Springs, and two years at South Manchester. One year, '93-'94, was given to prohibition work. Soon after entering the Conference, with three other members, he pursued a carefully-selected course of study in philosophy in connection with



REV. J. I. BARTHOLOMEW, Ph. D.

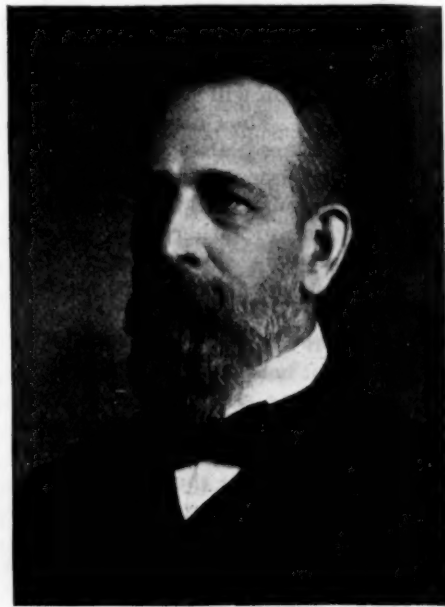
Illinois Wesleyan University, and completed the course in '95. He was a member of the last General Conference.

New Presiding Elder of New Bedford District

REV. STEPHEN OLIN BENTON, D. D., was born in Middletown, Conn., in 1894. In early youth he was converted and received into the church in Providence, R. I. He was licensed to preach at the age of seventeen, and in his twenty-first year was received on trial in the Providence Conference, now known as the New England Southern. He has been in the pastorate continuously since that time, except that

from 1890 to 1896 he was presiding elder of Providence District. He has just completed a five years' term as pastor of First Church, Fall River.

His health in early life defeated his educational plans and threw him upon his own resources. He has been honored by Wesleyan University with the degrees of both M. A. and D. D. In 1885 he was chosen secretary of his Conference, and has been re-



REV. S. O. BENTON, D. D.

elected by acclamation each year since. He has been a member of the General Conferences of 1888, 1892, 1896 and 1900, and led his delegation in the elections for the last three Conferences. He was secretary of the General Book Committee the last quadrennium. It is interesting to know that his grandfather, Rev. Erastus Benton, joined the New England Conference in 1833, and became a member of the Providence Conference when it was formed in 1840. He was a successful presiding elder, serving two terms on the New London District. His father, Rev. J. T. Benton, still lives, a revered superannuated member of the New England Southern Conference.

Defaming His Own Race

ATTENTION has already been called to a recent volume entitled, "The American Negro," written by one W. H. Thomas, himself a Negro. Protests against the book as impure, too indecent to be read, and therefore unfit for any public library, have already been made. The Washington Conference, at its recent session in Wheeling, West Va., published a protest against the volume, which lies before us. It bears the signatures of the following well-known, able and spotless ministers: J. W. E. Bowen, I. L. Thomas, P. G. Walker, D. W. Shaw, E. W. S. Peck, D. W. Hays, John A. Holmes. The protest states: "The author is a colored man of decidedly unsavory reputation." He is well known in the South, and has left an unquestionable record "in Georgia as a teacher of primary grades for less than two years, and as a minister in the same State for the same time and in South Carolina during the filthy and murky days of carpet-bag rule."

The protest further declares: "As men, husbands and fathers, and as those having respect for character, and the protectors of virtue and the teachers of holy living, we stand upon our feet in a body and protest against this book as malicious in its intent, false in its statements, and diabolical in its method. . . . As a body of Christian minis-

ters, conversant with the lives of our people and laboring amid the hardships and privations in our Southern field, we record it as our deliberate judgment, based upon observations extending through thirty years, that the girls, young women, wives, mothers, teachers and preachers of our race are not living in the atmosphere described by that book; that our race has grown and is growing in virtue and character, that it is endowed with the elements of true life, and that these elements and virtues are well established; and that the book, 'The American Negro,' in pretending to describe the moral status of the race, is foul, wide of the truth, and scandalous."

It is one of the strange developments of human nature that members of a suffering race, if opportunity is offered, often become the fiercest in abusing their own. The most cruel slave-driver was the slave placed in command of a chain-gang. It now appears that the most wanton defamer of the colored race is a degenerate black man. He spares no one. He revels in the alleged shame of his people. He strikes at the last citadel of hope, the purity of Negro womanhood. He is not to be believed. In his depraved nature he has overdone his work of defamation. A few may read the book who desire to follow his salacious statements, but it will be discredited by the American people at large. To the impure all things are impure. If a man will consort with the elements that infest the Bowery of New York city, Clark St. of Chicago, Decatur St. of Atlanta, and the French portion of New Orleans, he will be led to conclude that the whole race is corrupt. But the whole race does not live in these quarters. Moreover, the author's words scandalizing our white teachers are from the same piece of cloth from which he cut the words maligning the daughters and mothers of the black race.

The volume is so unreliable, untrue, and overwrought, that it will not permanently hurt the Negro race.

Shortening the Pastorate

THE theory that the removal of the time limit would shorten rather than lengthen the pastorate and increase the number of changes, has not received confirmation from the recent session of the New England Conference, and we have seen no figures quoted to show that it has produced that effect anywhere. A careful count proves that the number of men (Conference members and "supplies") who entered at the late session upon the first year of a new pastorate was 98, which was just four less than the average number for the four previous years. The number entering on the second year was 69, precisely the same as the said average. The number beginning the third year was 41, one more than the average. The number beginning the fourth year was 23, five more than the average, and eight more than for either of the previous three years, which does not look as though three-year pastorates were returning. The number entering on a fifth year was 6, five less than the average of four years previous, but only three less than last year. And the number beginning a sixth year was also 6.

These figures are instructive, and will bear study. That only 12 men out of 243 enter on a fifth or a sixth year, and that 100 or thereabouts, every year, out of the 243, are commencing in a new place, shows too much restlessness and a great waste of power. It seems to point to an uneasy and unsatisfactory condition of things on the part of both pastors and people. If the churches were prosperous, it is quite certain they would not be so eager to try the experiment of a change in the minister, nor would the minister be so ready to seek

pastures new. We deplore these constant removals. They are not a sign of strength.

A Bishops' Quarrel

THERE is now an unseemly and humiliating spectacle in the Protestant Episcopal Church, threatening a war among the bishops and undue agitation and possible schism in that body. The trouble had its beginning at the consecration of a bishop coadjutor for the diocese of Fond du Lac, when several bishops made use of certain rubrics and vestments of the "high church" order which are not authorized by the Prayer Book. The action of these ritualistic bishops occasioned much criticism and earnest protest. Bishop Thomas M. Clark of Rhode Island, the presiding bishop of the House of Bishops, addressed a protest to his colleagues in which he said that he felt obliged "to disclaim any responsibility for the violation of the rubrics on that occasion and the introduction of vestments having no authority of use in the church." But he signed himself, "presiding bishop of the church." A reply has just appeared, signed by the other bishops who took part in the Fond du Lac consecration, addressed to Bishop Clark and taking him severely to task for this letter of "disclaimer" and especially that he represented himself to be presiding bishop of the church, instead of the House of Bishops. For so signing himself his colleagues threaten to bring him to trial.

Back of it all, however, is a determined assertion of the "high church" party in the Protestant Episcopal Church of this country; and it now looks as if the battle which has raged in England between "high" and "low" church was to be fought out here. In this connection the important fact is stated by those who speak with authority that the American edition of the English Church Review will be established. An editor for it has already been chosen. This edition is in the hands of these ritualistic leaders.

The whole matter is to be deeply deplored. This quarrel among bishops over what to the general but observing public will seem non essentials, can only be offensive and harmful. Our sympathies, of course, are wholly with the "low church" wing of the Protestant Episcopal Church. It was to this party that the unique Phillips Brooks so firmly adhered.

PERSONALS

—Mrs. A. M. Hough, of Los Angeles, Cal., has recently given our Missionary Society \$20,000 and the Church Extension Society \$13,000.

—Rev. Dr. J. E. C. Sawyer, late editor of the *Northern Christian Advocate*, was appointed to the church at Williamstown, at the recent session of the Troy Conference.

—Mrs. Hastings, wife of ex-Governor D. H. Hastings, has given a fine pipe-organ to the church at Bellefonte, Pa., of which she is a member. It cost \$3,000.

—The *Northwestern* of last week observes: "Bishop H. W. Warren spent Monday in Chicago and addressed the Preachers' Meeting. During the previous eighteen days he had preached eighteen times."

—Secretary M. C. B. Mason of the Freedmen's Aid and Southern Education Society is an assured favorite at our Conference sessions. His addresses this year are much enjoyed.

—Mr. S. W. Bowne, of Madison Ave. Church, New York city, promises \$100,000 towards the million for Metropolitan Meth-

odism which Rev. Dr. E. S. Tipple has set himself to raise.

—Mrs. T. P. Sanderson, and daughter of Rev. Dr. D. L. Rader, of the Book Committee, died suddenly, April 9, at Denver, Colo., leaving a husband and two children. Dr. Rader was in California in impaired health.

—Rev. Dr. Jesse Lyman Hurlbut, late secretary of the Sunday School Union and Tract Society, was appointed to the church in Morristown, N. J., at the session of New-ark Conference.

—Rev. L. E. Kennedy, of Acton, Ind., whose excellent work at the People's Temple and other churches in New England is still gratefully remembered, has been blessed with encouraging success in evangelistic work since he left us.

—Rev. Benson P. Wilkins, son of Rev. J. W. Wilkins, and grandson of Rev. E. R. Wilkins, of the New Hampshire Conference, presented himself as a candidate for admission to the same Conference. Thus three generations are well represented.

—Dr. A. J. Palmer, late missionary secretary, was made presiding elder of Newburgh District at the recent session of the New York Conference.

—The *Michigan Christian Advocate* of last week reports that "Mr. and Mrs. George O. Robinson have returned from their Pacific coast pilgrimage and sojourn this week. They have spent some two months in California, Oregon and Washington."

—We are gratified to note that Mr. D. W. Minshall, of Terre Haute, has given \$40,000 to De Pauw University, for the erection of a new Science Building. The building will be 130 feet long, 80 feet deep, three stories high, built of brick, trimmed in stone, and fire-proof throughout.

—Senator Lodge's tribute to his friend, ex-Governor Wolcott, delivered in Symphony Hall last week, was able, discriminating and comprehensive, as was to be expected; but the tears which came unbidden and fell upon his manuscript as he spoke best told how he loved him.

—On the attractive illustrated page of the *Boston Herald* of Monday, characterized as "The Herald Pulpit," in which appear abstracts of sermons preached in Boston on Sunday, with portraits of the preachers, Revs. Dr. L. B. Bates, Franklin Hamilton, and L. H. Dorchester have place.

—Alexander Ashley, a useful Methodist layman of Washington, D. C., a member of the General Conference of 1888, 1896 and 1900, died, April 11. The *Baltimore Methodist* of April 18 contains a sympathetic and discriminating sketch of this noble man written by his pastor, Rev. Page Milburn.

—Rev. C. M. Coburn has notified the quarterly conference of Trinity Church, Denver, that he will not be open to an invitation to return for the sixth year to that church. He believes in the five-year limit, save in emergency cases, and thinks the high altitude of Denver is not salutary to all members of his family.

—The addresses of Dr. Olin A. Curtis, of Drew Theological Seminary, delivered during the sessions of the New Hampshire Conference, were highly appreciated by the ministers and the general public. Dr. Curtis was characteristically forceful and luminous in presenting great subjects in theology and ethics. We were gratified to note that he seemed to be in excellent health.

—By the will of Miss Sophia McCready, of South Lake Weir, Fla., Clark University, Atlanta, receives \$10,000 cash. Rev. J. Benson Hamilton, D. D., president of Walden

University, will preach the baccalaureate sermon and address the literary societies, May 12 and 13. The year is closing pleasantly with the institution, there being the largest enrollment in its history — 545. We congratulate President Melden and his faithful colleagues. He will spend his summer in New England, and is available as supply for any of our pulpits.

BRIEFLETS

If you have taken a wrong step, don't go backward to right it. Right it by taking a nobler step forward.

The Book Committee will meet in Cincinnati, April 25, "to provide" for the vacancy now in the editorial chair of the *Northwestern*, as required by ¶ 421 of the Discipline.

On account of the removal of Rev. A. H. Herrick from Springfield District, Rev. F. M. Estes is appointed reporter of Church News for that district, and the ministers are requested to send their items to him promptly.

Bishop Warren, in his very interesting and incisive contribution, published elsewhere, strongly confirms an editorial opinion recently expressed in these columns to the effect that the appetite for strong drink is not "taken away" from those who have been addicted to it, in conversion or in answer to special prayer.

It is gratifying to see a cogent, two-column article in the last issue of the *Christliche Apologete* advocating the support of the new constitution by our German brethren. It is from the pen of one of the ablest of our German ministers, and, like Bishop Merrill's plea, will do much to disarm the opposition of the conservatism that is well-meaning, but simply uninstructed. He wishes to see his German brethren, "whatever their views on the woman question, working and voting with all conscientiousness for the constitution." He can see no reason why they should not.

It is a fine thing to know that the world admires you, but a finer thing to know that God values you.

The Great Apostle, in his first letter to the Corinthians, recalls his experience and feelings when he first appeared to them as a minister of Jesus Christ. No declaration is franker and more impressive than this: "I was with you in weakness, and in fear, and in much trembling." These words of Paul very fittingly describe the experience of many of our itinerants as they are now entering upon new pastorates. It is hoped that everywhere they will receive sympathetic and hearty welcome—yes, hearty, even if not the man the church desired. It is not his fault that he is sent to that particular church, or that the charge did not secure the minister it wanted. Perhaps he will do better than the man expected.

We regret that we cannot make place for an inspiring letter from Rev. Dr. J. D. Pickles, of Westfield, in which he announces the success of the effort to raise the \$20,000 indebtedness on his church, as a Twentieth Century Thank Offering. We present a single paragraph from the letter: "It was a means of grace to canvass for the money. All were interested and eager to see the attempt succeed. We are indeed grateful to Mr. Lyman for his original offer of \$5,000 if the church raised \$15,000 more, and grateful, also, for the other large and

small contributions carrying it to success. Too much praise cannot be given to Mr. Robert Kneil and Mr. H. S. Eaton, the committee, for their splendid work in raising this money."

How many things that we magnify are seen from heaven with the telescope inverted! We shall be amazed, one day, to see how futile and stupid were some of our most cherished distinctions.

Former students of the Old Newbury Seminary, as well as a multitude of friends outside, will heartily welcome the attractive pamphlet issued as a Souvenir of the Seminary Memorial Window. It includes a history of Methodism in Newbury, Vt., as well as of the Seminary, by Horace W. Bailey, and is profusely illustrated with views of Newbury and photographs of church members and Seminary principals. A fine cut of the new memorial window is given as a frontispiece.

One who does not take good care of his body seldom takes good care of his soul.

We see by the daily press of Brooklyn that the New England Conference plan of entertainment came up for quite serious discussion at the session of the New York East Conference. While severely criticised by Dr. Buckley, it was heartily defended by Rev. Dr. C. L. Goodell, of Hanson Place Church, Brooklyn.

The New York *Sun* has an editorial upon "Rev. Mr. Viets, of New Haven, Conn.," who has left the Congregational denomination and joined the Methodist because he could not secure a pastorate in his own body. The *Sun* reports him as saying: "I have a family to support and I couldn't afford to wait any longer. Within a few days a similar application and statement has been received at this office from another young Congregational minister who resigned his pastorate some months ago, and who is discouraged in the outlook in his own denomination. Verily our itinerant system has some virtues for men of stern, practical necessities. The *Sun* expresses the opinion, however, that men who seek our church with this motive "will not be valuable recruits to Methodism." "Methodism," it says, "was built up by men who had more of the martyr spirit."

NEW YORK LETTER

"HOLLAND."

WELL, it is all over! The storm has come and gone. These three great Metropolitan Conferences have held their sessions and adjourned. The preachers, some nine hundred of them, have gone to their homes, some to get ready to move, and most of them to settle down for another year's hard but congenial work.

We were most highly favored in the matter of weather; and that is no small item when we consider the comfort and clothes of such a large company of well-dressed preachers. Conference Monday was rainy. All the other days of that memorable week were bright and sunny.

The three presiding Bishops were in fine fettle — Bishop Goodsell at the New York, full-orbed, sunny, ruddy and urbane; Bishop FitzGerald at the New York East, calm, self-poised and serene; Bishop Foss at the Newark, earnest, evangelical, and masterful. Bishop Goodsell's address to the class of young men and his memorial sermon are spoken of as masterpieces of choice ecclesiastical utterance. What stately sentences this good Bishop does create! And as they go marching by in rhetorical platoons, it is as though a regiment of regulars were on dress parade. Bishop Foss,

in his address to the class, measured high up, and had the closest attention of an immense audience.

The morning prayer-meetings of the New York East, in the hands of that rare and fervent servant of God, Rev. Dr. Benjamin M. Adams, were spiritual treats long to be remembered. What a simple soul is his! How clear and natural his faith! What a blessing to all of his brethren! When he is gone, upon whom shall descend his prophetic mantle?

At the Newark Conference Dr. Adams conducted a pentecostal service one afternoon. It transpired that the occasion was the 77th anniversary of his birth. For something more than half an hour he took that delighted audience on a pleasant walk with him through the breezy groves of joyous reminiscence. Many of those who listened to him that day will remember it as long as they live.

Methodist preachers' sons are often heard from in after life. Is it because they handle so few dollars while they spend their boyhood days in the parsonage, that they come to stack up such a pyramid of them later in life? At any rate, some of the sons of our pastors manage to get in quite comfortable circumstances by the time they are in middle life. Mr. John E. Andrus, of Yonkers, N. Y., is one of that fortunate company; and he is one of the few who will make good use of it, too. As he presented the report of the treasurer of the fund for the old preachers, he made the Conference a proposition that opened wide the eyes of the brethren. In simple terms it was this: that he would give one dollar for every two dollars that the Conference raised for this important fund, and he would stay with them till they reached one hundred thousand dollars, and thus make his offering equal fifty thousand dollars. If all of our well-to-do laymen caught this swing, it is astonishing how mighty a movement would shake the church, and our veterans would be put beyond the dread of want.

What a spectacle was that opening session at Yonkers when the clergymen of that fair city — other than Methodist — thirteen in all, stood upon the platform to welcome the Conference to this city, together with the mayor. There were Protestant Episcopal, Dutch Reformed, Baptist, Presbyterian and Unitarian. Think of it — the movement flanked at one end by an Episcopal clergyman and at the other end by a Unitarian! What a mix-up that was!

The layman is becoming more and more of a factor at the Annual Conference. It used to be that there was but the one lone steward from each district. Now we have layman's day, as was manifest this year. The banquet and reception of the Social Union of Brooklyn tendered to the Bishop and members of the New York East Conference was a royal occasion and much enjoyed by all. Judge Teal was at his best, and the various speakers did the neat thing. The layman's meeting at the New York was well managed and well attended. At the Newark Conference the laymen had a full afternoon's program from 2 to 5 — truly a "protracted meeting," and a superb public meeting at night.

The vote on the constitution at the New York East was a pretty full one, after a sharp debate in which Drs. Downey, Mains, Buckley and others participated. It stood about two to one against the constitution — 140 against, 73 for. At the Newark Conference the debate was rather mild.

[Continued on Page 544.]

THE DORMANCY OF APPETITE

BISHOP H. W. WARREN.

"Even in our ashes live their wonted fires."

POETS are expected to state things graphically, but truly. There is a profound truth in the above line from Gray's *Elegy*. The fires of appetite may slumber long, and still be alive. I know a man who stopped smoking thirty years ago and had no desire for tobacco for all that time. He has just had the grippe, and during a long convalescence he was tormented in a flame of desire to smoke. Two other men broke off the slavery to drink. They often and loudly declared that they were made clean of that taint by the power of God. One died of delirium tremens, and the other cut his own throat during a drunken spree. We all know men who have been to much-vaunted cures, and needed to go again.

How clearly the Scripture recognizes this as it does all other possibilities of our nature. "As a dog returneth to his vomit, so a fool reiterateth his folly." "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." It may even sleep, but it is too ingrained to depart. The washed sow and the empty, swept and garnished soul ready for a reinforcement of seven times devilish force are significant of the power of habit only temporarily broken.

The deep significance of these ideas is two-fold: First, if good habits are formed, they come to one in danger like reinforcements to an army on the perilous edge of doubtful battle. No Daniel can be surprised into surrender of principle. Secondly, he that thinketh he standeth must take heed lest he fall. In some moment of weakened strength the slumbering appetite comes upon him like a strong man armed, and he goes down.

Exceedingly graphic was the Lord's word to Cain before the first murder: "If thou doest not well, sin is a croucher at the door, and his [the croucher's] desire is against thee." He lies perdu, perhaps seems asleep, but is liable to make the spring at any unguarded moment.

Denver, Colo.

AN OLD MINISTER WITH A NEW EXPERIENCE

REV. H. W. POPE.

NOT long ago I met a minister who is approaching sixty. He said that last summer he returned from vacation with a heavy heart. He had been pastor of the same church for a dozen years. He was not strong physically, and the demands of the parish were constantly increasing. Preaching was becoming harder and harder, and he seemed to have no message for his people.

He did not feel equal to the task of taking up the burden of another year, and he began to question seriously whether a new minister could not serve the church better than himself. For several weeks he pondered the momentous question whether he had better not resign and hope for a smaller church. One day it occurred to him that an old minister with a new experience might be better for the church than a new minister with an old experience.

At once he began to wait on the Lord for a fresh anointing of the Holy Spirit. His heart grew hungry, his prayers became imperative. The fire in his soul burned brighter, and he fed it constantly with the fuel of God's Word. He reached the point where he fully resolved that one of two things must happen — either he would have a new religious experience or he would resign his pastorate.

One morning as he opened a little book of selections from which he was accustomed to read before leaving his room, his eye fell upon the passage, "The Lord shall increase you more and more." Instantly there flashed into his mind a glimpse of the boundless resources of grace and glory which God had in store for him, and he cried out to his wife: "There it is, there it is, O wife! See what the Lord has given; I haven't got to go, after all." His soul was filled with heavenly joy, his eyes were wet with tears. Such a vision of the Crucified One and the depth of His riches, and such an overwhelming desire to proclaim Him came into his heart, that even now he cannot recall it without tears.

It was easy then to take up the burden. Indeed, it was no longer a burden, but a privilege. The chariot wheels did not drag now. Sermons were no longer made, they were born, and preaching became a delight. Never did his people enjoy his ministrations more, and he seems likely to remain there as long as his earthly ministry continues.

Perhaps this incident may bring comfort to some aging and anxious pastor whose people are becoming restless. Possibly it is not a new minister that the people crave so much as a fresh message, and that is easily within your reach. A change of pastors might bring no improvement. Indeed, the old pastor with a new experience would probably be preferable to a new pastor with an old experience.

No one enjoys stale bread from the pantry or a moldy message from the pulpit, but a minister with a real message from God is always and everywhere welcome. Since the days of John the Baptist, whenever man or woman has been manifestly sent by God they have not lacked for hearers, and God does not call us to the ministry "until fifty," but for life, yea, for eternity.

No minister at fifty or at seventy has exhausted the resources of the Bible, though he may have exhausted his own resources. What he needs is to have his eyes anointed so that he may see the things which are really there, but which are now hidden from them. "Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit." What we need is a fresh vision of Christ which will illumine every page of the old Book and make it new.

A little boy who had been blind from infancy had an operation which was successful. When the bandages were removed and he was allowed to go out for the first time, he looked at the grass, the trees, the skies, and then turning to his delighted parents, he said: "O papa, mamma, why didn't you tell me how beautiful it was before?" The parents replied, "Dear child, that is just what we were always

trying to do, but somehow you were not able to sense it." Even so Paul seems to labor in prayer for the church at Ephesus: "O Lord, do open their eyes that they may know what is the hope of His calling, and what the riches of the glory of God's inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe." Let the discouraged pastor quit scolding his people and pitying himself, and begin to offer this prayer daily. — *Record of Christian Work*.

OUR NEBRASKA LETTER

"RANGER."

EASTER SUNDAY in Nebraska was one of the most beautiful days that ever dawned. Large attendance at church was general throughout the State. First Church, Omaha, was unable to contain the large crowds that came to hear the music and the sermons, and to see the decorations. The full-robed choir was at its best, and sang an elaborate program of churchly music, ending with the Hallelujah Chorus at both services. The sermons were eloquent, scholarly, and in keeping with the best efforts of the occasion. In the evening the Knights Templar of Mt. Calvary Commandery attended in a body.

The musical program of the churches of Omaha, as published in the papers, showed marked improvement over those of ten years ago, indicating the advance church music has made since then. The only churches that showed any adequate preparation or ability to sing an appropriate Easter program at that time were the two leading Episcopal and Catholic churches; now every prominent Protestant church in the city has good music and well rendered. So marked has this improvement been in our own denomination that First and Hancock Park Churches each sang the Hallelujah Chorus; and if this was equaled by the Methodist churches of Chicago, the programs as announced in the papers did not show it. The church of today that would draw and hold the rising generation will have to pay more attention to matters of art. By this we mean art in its broadest sense — ecclesiastical, churchly and high-grade music, sung by the men, women and children of our own congregations under competent and musicianly directorship; artistic surroundings in an architectural way, such as harmonize and lend their aid and beauty to the spirit of worship to the King of kings that are full of symbolism and meaning, and appeal to the artistic sense of the beholder and worshiper. By this we do not wish to disparage or belittle the preacher or the efforts of the pulpit. If possible, we would make them more potent and powerful. But the day has gone by in this country when preaching alone will appeal to and hold the younger element. Especially is this true in cities where music and art are taught in the public schools and the pupil is instilled with a knowledge of these things and inspired with a desire to see and surround himself with them; also where other churches make so much of this divinely-inspired "handmaid of religion," in most cases to the disadvantage of our own particular church. Compare the Easter programs of an Episcopal with those of a Methodist church; on their face value and for their musical and artistic merit, the former would appeal to nine out of every ten of the young men and women of the land, and we note that the churches that give attention to these matters are they which attract and impress that class of people. The musical part of the service is one of the features of the First Church, Omaha, which has helped make its exist-

ence possible and the service attractive. Such preaching as has usually proceeded from its pulpit, backed by the inspiring music for which this church is noted, has not only attracted and held the largest congregations of any church in the city, but has compelled favorable comment from every clergyman who has ever preached there.

The spirit of debt-raising, which has been started by the Twentieth Century movement, is asserting itself in this State. In addition to the list of churches freed from debt last year mentioned in my last letter, the First Church, Omaha, will be in the list for 1901. The reason this comes in for special mention is the fact that it is the largest and most influential Methodist church in Nebraska, and has likewise had the largest debt. For several years after its completion it stood mortgaged for \$50,000 drawing interest at six per cent., or \$3,000 per year. In 1897 the first installment of \$10,000 became due, which was promptly met, reducing the principal to \$40,000, with a reduction of one per cent. interest, or \$2,000 per year. Of course no church can do its full measure of work with such a burden, and the prospect of its freedom from this load in the near future is cause for courage and more sacrifice. This herculean task is under the generalship of Rev. Dr. Jennings, presiding elder of Omaha District, a man who is unacquainted with defeat, and who enjoys a reputation for this line of work which is enviable.

The Nebraska Wesleyan University is also in danger of suffering a like fate. Chancellor Huntington has started after the \$60,000 debt in earnest and with good prospects of success. At the very beginning he secured subscriptions amounting to \$25,000 from nine people. Burdened as this institution is, it is, nevertheless, doing good work, but its chances and opportunities will be doubled when once relieved of its debt.

The friends of the Omaha Hospital have special cause for thanksgiving. On the night of Feb. 8 the car barns of the Omaha St. Railway Co., located not more than sixty feet from the hospital, burned down. The night force of three nurses saw the fire at once and with the help of other nurses and the fire department, which is located only two blocks away and arrived promptly, successfully moved the thirty-four patients to the home of J. W. Austin near by. All surgical instruments and appliances and as much furniture as possible were taken out, and by the splendid work of the fire department the building was saved. As soon as the fire was under control, the patients were taken back to the hospital, the furniture restored, and by 3 A. M. everything was set to rights. All this was accomplished without any detrimental results to the patients, and with the loss of only one medicine bottle. As the building is frame and the liability to fire so great, the hospital authorities are more anxious than ever to get the new building started, which will probably be done this summer.

NOTES AND PERSONAL MENTION

— The third anniversary of the death of Miss Willard was observed by appropriate services at Trinity Church, Lincoln.

— Union services were held in the church at Osceola on the occasion of the death of ex-President Harrison.

— Rev. Samuel Blair, formerly of the Wyoming Conference, but for the last two years pastor of the church at Shelton, Neb., expects to go to Salt Lake City and assume the pastorate of Iliff Church.

— Revivals have been held with varying success at the following churches:

Trinity, Wesley, Hanscom Park, Seward and South 10th St. Churches, Omaha; First and Trinity, Grand Island; St. Luke's, David City; Grace, Lincoln; at St. Paul, Clarks, Bartley, North Platte, Tilden, Valley, Belgrade, St. Edward, Wood River, Auburn, Brownville, Humboldt, Utica, Lexington, Wilcox, Schuyler, and doubtless many other places.

— The church at Blair recently purchased and dedicated a new organ. It was opened by Mr. J. E. Butler, organist of Trinity Cathedral, Omaha, on which occasion a concert was given by a chorus of fifty people who sang Gaul's "Holy City" under the direction of Mr. Wallace L. Johnson, organist and choirmaster of the church, assisted by several local singers from Omaha.

— Miss Nettie Hale, daughter of one of the old-time Nebraska Methodist ministers, died at the hospital recently of typhoid fever. For some time previous to her death she had quit the hospital and had been doing private nursing, and it was from one of her patients she took the disease. She was immediately taken to the hospital and every care and attention given her, but after a hard struggle of six weeks she succumbed. She was buried in the soldiers' cemetery at Lincoln beside a brother who had served his country in the late war.

— Rev. F. B. Meyer, of London, Eng., held a series of meetings in Omaha, April 9-11, preaching in Kountz Memorial Church in the afternoons and in the First Methodist in the evenings, under the auspices of the Ministerial Union of Omaha. Each service was attended by crowds that taxed the capacity of the churches, a marked feature being the attendance of laymen even at the afternoon meetings. The gentleman created a most favorable impression here, especially on account of the quiet, unostentatious and dignified manner in which he conducted his work and preached his sermons. His visit has resulted in a gracious spiritual refreshing to all who attended, and on future trips to this country, Omaha will strongly urge another visit.

— Rev. Dr. D. K. Tindall, pastor of Trinity Church, Omaha, has been elected to represent the Tenth General Conference District at the Ecumenical Conference at London the coming summer. The illustrated edition of a recent *Sunday Bee* published a prospectus of the Conference, with a portrait of the delegate and an account of his clerical record. He is a native of Delaware, and was at one time a member of the Missouri Conference of the Church South. He has been a member of the North Nebraska Conference since 1886, supplying churches at Kearney, Central City, Seward Street, and Trinity, Omaha, and was presiding elder of the Grand Island District for six years.

— Two recent deaths of clergymen's wives have caused genuine regret in this community — Mrs. Ethel A. Beans, at Los Angeles, and Mrs. H. D. Fisher, at Topeka. Mrs. Beans was the wife of Rev. Dr. Wesley K. Beans, formerly a member of the Nebraska and North Nebraska Conferences. For three years she lived in Omaha while her husband was pastor of Trinity, and was also well and favorably known at Beatrice, where her husband was pastor of Centenary. Mrs. Fisher lived in Omaha during the years of 1876-'78, where Dr. Fisher was pastor of the First Church. During this pastorate a new church was built, and in this successful effort Dr. and Mrs. Fisher endeared themselves to the people of this community. Mrs. Fisher was a Western woman and had known the experiences and privations incidental to frontier life. When Quantrel and his band sacked the town of Lawrence, Kansas, be-

fore the beginning of the Civil War, Mrs. Fisher distinguished herself by saving her husband's life. Dr. Fisher survives her, but is in very poor health.

'Tis not that God doth turn away His face,
Or scorn our bitterly repentant tears,
Or that we may not win again the place
We willfully resigned, in coming years;
Only — we might have been so far ahead,
And all the weariness, and strife, and
pain
That might have made new conquests must
instead
Be spent in tracing the old steps again.

— Mary White Morton.

THE RENEWAL OF MORNING

REV. GEORGE MATHESON, D. D.

"The glory of the Lord came into the house, by the way of the gate whose prospect is toward the east." — EZEKIEL 43: 4.

THERE are some places which catch the morning, and some which catch the evening, sun. There are gates which look toward the east, and there are gates which look toward the west. When life fronts the west, it is contemplating old age; when life fronts the east, it is contemplating youth. When Christ enters the temple of the heart, we have always an eastern prospect. It does not matter how old we are or how dilapidated the temple; the moment Christ enters, the prospect is eastern. The first cry of every Christian is to get back to the morning. What do you mean by the prayer to have your sins forgiven? It is simply the cry to re-tread your past — to go back to the morning sun. Why do you not merely say, "Let the dead past bury its dead; I will try to live better in the future?" It is because you want not simply a golden west, but a golden east — not merely a fine evening, but a retrieved morning. That is why you cry for the expiation of the past. You want to have the sense of beginning again, of being a child again. You want to feel, not merely that there are no blots on your present page, but that there are no blots on your past page. Nothing causes you to blot the new page like the memory of blots on the old. You seek a fresh start — a morning prospect, a window toward the east, a view of the rising sun; nothing else will give you a sense of glory.

My brother in Christ, this glory may be yours! Other masters can promise you a golden west. Other masters can point you to the hope of a new day when this day has closed; but they all leave the present day in the blackness of darkness; none point you back to a retrieved morning. Jesus does; He offers to rekindle your east. He promises to wash your past blemishes away, to erase the blots from the page of yesterday. He offers to make your badness work for good — to lift the stumbling-blocks you have left upon the highway, and make them the stepping-stones of man. That, my brother, is your prospect of glory — an eastern prospect, a morning prospect. Go forth to meet it! Go forth with youth's elastic step! There is a step which belongs only to the feet on the threshold; there is a lightness of tread which beginners alone can possess. It may be yours this day. However old, broken, shaken you be, it may be yours this day — shall be yours if you will it. For you the kindling east once more is waiting. For you the star of Bethlehem once more is shining. For you the garments of a child once more are weaving. For you the race of life once more is opening. A second baptism is before you; a new name will be given you; the blood of a higher birth will be the starting of your day. You will retrieve the waste of the vanished years; your glory is coming from the eastern gate. — *Christian World* (London).

THE FAMILY

SO WE ARE GLAD AT SPRING-TIME!

ADA MELVILLE SHAW.

I wonder why the first sweet breath of
spring
So deeply stirs my soul with yearnings
strange?
Why bound my pulses, dizzy with delight,
At the first whisper of the vernal change?

Spring is no new surprise; full well I know
How trowning winter melts beneath her
smiles;
The rounding of the years has taught me
well
Her witching graces and her winsome
wiles.

And yet, when the soft zephyrs of the south
Bestir the naked trees, vanish away
The burdens of my heart; lo! I renew
The joy of youth in one brief, bright
spring day.

Today I looked abroad: no buds appear;
The grass lies dormant in the sodden
field,
The sap awaits the word that bids it rise,
No hint of bloom the sombre hillsides
yield.

But all the little birds lift secrets out,
Trilling their peans from a nestless tree;
Welcome the sign—I know the joy in store,
I know sweet days of summer are to be.

Deeper than bird-delight, the thrill I feel!
Birds know but prophecies of sunny
days,
Within those signs lies hid a golden heart
Of promise fit to wake high angels' praise.

The broken chains of ice, the blooms to
come,
Are types of joys invisible to be,
They hint the glory of the soul's release
To live, to love, through God's eternity.

So—we are glad at springtime for the sign
Speaking through swelling bud and song
of bird,
Sign of those certain joys eye hath not seen,
Nor earth-tuned ear of man hath ever
heard.

Yet seen and heard of those who know the
Lord;
To them He hath revealed the dawning
day;

So—we are glad at springtime for the sign
That pain and tear and death shall pass
away.

Chicago, Ill.

Thoughts for the Thoughtful

If I lay waste and wither up with doubt
The blessed fields of heaven where once my
faith

Possessed itself serenely safe from death;
If I deny the things past finding out,
Or if I orphan my own soul of One
That seemed a Father, and make void the place
Within me where He dwelt in power and grace,
What do I gain, that am myself undone?

— William Dean Howells.

"Some people's virtues sit upon them as
their clothes do—they look as though they
pricked dreadfully."

Many are so busy shouting "Advance!"
that they have no breath to ask whither
they are going—Henry Seton Merriman.

We can outrun the wind and the storm,
but we cannot outrun the demon of Hurry.
The farther we go, the harder he spurs us.
What we save in time we must make up in
space, we must cover more surface.—John
Burroughs.

You picture to yourself the beauty of
bravery and steadfastness. And then
some little wretched, disagreeable duty
comes which is your martyrdom, the lamp

for your oil; and if you do not do it, your
oil is spilled.—Phillips Brooks.

We often make a great mistake, thinking
that God is not guiding us at all, because
we cannot see far in front. But this is not
His method. He only undertakes that the
steps of a good man should be ordered by
the Lord. Not next year, but tomorrow.—
Rev. F. B. Meyer.

Jesus of Nazareth is something more
than the Christ of history—a blessed mem-
ory; or the Christ of prophecy—a sublime
hope; He is the Christ of today and of
every day, a living reality in our lives, a
very present help in time of need. Faith
lays hold upon Him as one who is ever with
us in the church, in the household, and in the
world. He is the close Companion of our
daily lives. We walk the hard hillroads of
life with burning hearts because He bears
us company. We pass through valleys or
death shades with fearless step, led by His
invisible hand. In the glory of His pres-
ence toil and pain are transfigured.—James
M. Campbell.

Have you ever considered how much of
the color, the glow, of life comes out of
what we are accustomed to call the "dark
shadow" of death? Eliminate death, and
what becomes of nine-tenths of all that
illuminates our literature, our art, our
religion, our finer intercourse one with
another? It all goes out like a snuffed
candle. There would be no more stars of
faith, no more dawn of lottly expectation,
no more swift, suffusing, mysterious aurora
of hope. The sun would rise and set, and
rise and set, forever. All our light would
be daylight, and our utmost expectation
would be—tomorrow.—James Buckham.

Here is a potter working in his clay. It
is a coarse material, and his hands grow
soiled in molding it; but it is not for him
to reject it because it is not clean, or to
dabble in it, like a child, just for the sake
of getting dirty. It is for him to take it
just as it is, and to work out the shapes of
beauty which are possible under the laws
and limits of the clay. Precisely such ma-
terial is this modern world. It is not very
clean; its ways of business, its methods of
industry, its habits of society, are soiling
to the touch; but it is not one's duty to
wash his hands of it, or to surrender to its
evil, but to take these very conditions of
the present age as the material out of which
one is to mold a new type of moral beauty.
To run away from the tendencies of mod-
ern life—that is easy enough; to yield to
its evil—that is still easier; but to be in
the world, yet not of it, molding its mate-
rial, yet not defiled by it—that is the real
problem of the modern Christian.—F. G.
Peabody, D. D.

A tourist among the Alps tells of climb-
ing one of the mountains in a dense and
dripping mist until he had passed through
the clouds and stood on a lofty peak in the
clear sunlight. Beneath him lay the fog,
like a waveless sea of white vapor. He
could hear the sounds of labor, the lowing
of the cattle, the voices of the children, and
the peals of the village bells, coming up
from the vales below. But there he stood
on the tall summit, far above all the vexed,
troubled, broken life of the vales, with only
heaven's deep blue above his head and the
glorious mountain peaks round him.

Something like this a true Sunday expe-
rience is to every devout life. Through the
week days we dwell in the low vales, amid
the mists. Life in the world is full of
struggles, of failures, of disappointments,
of burden-bearing. Then the Lord's Day
comes, and we climb out of the low places

of care, toil, and tears, and spend the day
in the sweet, pure air of God's love and
peace. We get near to the heart of Christ.
We have wider views. We see life from its
heaven side. We see God's face and hear
His voice.—Wellspring.

A hundred noble wishes fill my heart;
I long to help each soul in need of aid;
In all good works my zeal would have its part;
Before no weight of toil it stands afraid.

But noble wishes are not noble deeds,
And he does least who seeks to do the whole;
Who works the best, his simplest duties heeds;
Who moves the world, first moves a single
soul.

Then go, my heart, thy plainest work begin;
Do first, not what thou canst, but what thou
must;
Build not upon a cornerstone of sin,
Nor seek great works until thou first be just.

— Charles F. Richardson.

Our souls cry out for something that is
real. We go through all the faithful round
of outward doings; we give up this; we
consent to that; we perform every known
duty; we are obedient to all requirements;
and yet we are not satisfied. We feel, as our
Lord Himself has said, that the righteous-
ness that belongs to the kingdom of God
must "exceed" this outward righteousness,
just as the inward reality always exceeds
the outward show; and we cannot be satis-
fied short of it.—Hannah Whitall Smith.

"SOURD PEOPLE"

"Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand;
'Twill soon be dark;
Up! mind thine own aim, and
God speed the mark!"

THERE is a world of good advice in
these lines, and an admonition to
cheerfulness and kindness of spirit that
all should heed. Life is too short for
anything but kindness of judgment and
of speech. It would be too short for any-
thing else if men and women lived to the
age of Methuselah.

Nothing is more unlovely than the
"cynic bark" of those who stand ready
to sneer at anything or to deride every-
thing and everybody. Sometimes boys
and girls fall into this habit at a painfully
early age, and, sadder still, they never
outgrow the habit.

We call to mind at this moment a
young man of about twenty-five years, a
young man of intelligence, of real ability,
of pleasing personal appearance, who is
almost friendless because of his unfortu-
nate habit of saying sharp, cynical things
every time he opens his mouth. There is
always a sneer in his words or in his
voice, and he seems to be seeking a quar-
rel. His aim is low. He is already that
saddest of spectacles, a soured young
man.

It is sad to see a man of any age soured
in disposition, but a soured young man or
young woman is a deplorable spectacle.
There are no gleams of happiness sent
into the world from such a life. It dissi-
pates happiness not only in the life of the
soured person, but in the lives of others
who must come into daily contact with it.
If you find yourself disposed to indulge in
cynicism, to say sharp and ugly things,
to steadily criticize the actions and the
motives of others, the very best thing that
you can do is to take yourself in charge

and literally give yourself a "good talking to," for you need it very much indeed. Then you need the help that must come from God Himself if you would be rid of so grievous a fault. It is true that

"'Twill soon be dark"

for even the youngest of you. There is at most so little time in which to be joyous and glad and helpful, that none of it should be wasted by even temporary lapses into sourness.

THE BLUEBIRD

I know the song that the bluebird is singing
Out in the apple-tree where he is swinging.
Brave little fellow! the skies may be dreary—
Nothing cares he while his heart is so cheery.
Hark! how the music leaps out from his throat!
Hark! was there ever so merry a note?
Listen awhile, and you'll hear what he's saying
Up in the apple-tree swinging and swaying:
"Dear little blossoms down under the snow,
You must be weary of winter, I know;
Hark while I sing you a message of cheer:
Summer is coming, and spring-time is here.
Little white snowdrop! I pray you, arise;
Bright yellow crocus! come, open your eyes;
Sweet little violets, hid from the cold,
Put on your mantles of purple and gold;
Daffodils! daffodils! say, do you hear?
Summer is coming, and springtime is here."

—Selected.

Dressing the Soul in Clothes

THE girl came to the Chamber of Peace burdened with many perplexities. That was her name for the bit of the world where her old friend lived her glad, patient life, waiting for the time when all pain should cease. This friend was not old in years, and her heart was beautiful with the youth that age can never touch; but she was old in the great, grave experience of suffering.

The girl was just growing up. In the past year her hair had been piled on the top of her head and her dresses lengthened till they touched her heels. She said that she didn't know how to manage head nor heels any more; she didn't feel as if they belonged to her. Somehow, the whole aspect of the world had changed when the hair went up and the skirts came down.

"There are clothes," the girl said, suddenly, beginning where she had left off three days before. "Some girls—oh, you know how some girls are; they just live in their clothes day and night; they are the last thing they think of when they go to bed and the first when they wake in the morning. Now, I'm not that way; I couldn't be; why, I never used to think or care about them at all! But now mother and the girls keep talking to me so! They say it's my duty to them, you know. And I like to see things pretty; is that wicked? I like to make pretty things just for the pleasure of making them. Is that wicked? Oh, I'm so twisted up in it all. It isn't all wrong, I know, for people must have some clothes. Where does it begin to cross the line? How can one know?"

Her friend smiled back at her with perfect comprehension.

"I remember so well," she said, "the summer that my skirts grew long, and how they seemed to trip my soul as well as my feet."

"But you got over it," the girl cried, eagerly. "You didn't stay tangled the way I am. How did you get out of it?"

The older woman picked up a little green book from the table beside her.

"Mrs. Whitney showed me the way," she answered. "I wrote it, all those years ago, in my quotation book: 'Some persons only put clothes on their bodies; others really seem to contrive to put them on their souls.'"

The girl looked up quickly. "And it means?"—she prompted.

"Just what it says, dear; that it is not the clothes our bodies wear that can hurt us; it is letting the clothes-thoughts get into our souls and smother the high and beautiful things that should be growing there. Nothing which does not get into our souls can hurt us, ever." — *Wellspring*.

SENSITIVENESS OR SERVICE

EMILY C. PIKE.

"I WON'T be accompanist any longer. So there, now!"

"Why, Rosa May, how you talk! Pray, what is the present trouble?" inquired Aunt Hannah.

"Well, if you must know, last night the minister passed right by me and asked that Mary Jenkins to play for the prayer-service after the sermon, and I'm done from this time forth!" was the petulant answer.

"Wait a few moments, girlie, while you and your old auntie inquire into the heart of the matter. You have been doing service at the organ—you have a special gift in that direction. Was your position an opportunity to display yourself, your clothes, your finger-rings, and and the skillfulness of said fingers, or has it been your delight to contribute your talent as service rendered to your Master? Rosa, you are a Christian, are you not? You surely do not mean to desert your post of duty for a fancied slight, do you?"

"Auntie! How you do put things! Of course I shall not desert, for I am a loyal Leaguer!"

"Well, then, Rosa, we will proceed to prove whether it was a slight or not. You say your pastor 'passed right by' you. Now, how near did he pass to reach Miss Jenkins with his request for her service?"

"Now, auntie!"

"But we cannot possibly get any farther until you are willing to make a fair statement, Rosa."

"If you must know, she was nearer."

"One or two nearer?"

"O Auntie, you make me so ashamed! She was in the front row, the second one in the seat, I think."

"And you sat next her?"

"No, Auntie, I was way over against the wall. But—"

"But he ought to have waited until he found you, do you really think? How would it have done for an inquiry to have been made from the desk: 'If Miss Rosa May is in the house, will she please repair forthwith to the vestry below and begin at once the service of song, so that the people in passing out after the benediction may be induced to remain to the after-meet-

ing?' Such a notice would have paraded you before the audience as an important personage, and also introduced you by name to any loafers you might meet on the staircase or in the vestibule; and they might have been impudent. Would you like that, Rosa?"

"Of course not, Auntie, but it might have been arranged before hand, seeing it was a new thing at our church."

"So it might. And you, I suppose, always remember and have all things planned in season, and, of course, are always on hand on all occasions, so that the poor man is never left in the lurch?"

"There, you dear Auntie, that will do! I'm never present except Sunday evening, and I only play at the League. I don't know who plays at the other meetings—it may be Miss Jenkins who serves. I can see you think I've no occasion for offence, and I think so myself. I won't be so childish again."

"And if you ever are so tempted, remember Paul said he 'put away childish things'; and getting miffed is certainly childish. Besides, girlie, there are others in our Master's service whose talents are of the same sort as ours, and they have as good a right to render their service as we. 'In honor preferring one another.' You know Webster has a definition of sensitive which he has marked 'rare.' It is 'sensible.' Strive to be sensible in your sensitiveness, Rosa, and you will find you will retain many friends who might easily be estranged if you cultivated only touchiness. Now, get your hat and go with me to see how some of my own special services are prospering; and we will enjoy the sunshine our Father sends us today, while we forget our past mistakes."

In their calls upon the "shut-ins" that afternoon, Rosa came to realize that her morning's unhappiness was but a tame affair. Some of these afflicted ones were so patient and so cheerful, rendering their meed of praise to God and His church, not forgetting their own dear pastor and his kindnesses toward them, that service came to mean more than it had ever meant to Rosa; and the mere state of being in perfect health seemed to be the very height of bliss unalloyed.

Chelsea, Mass.

The Professor's Wooing

The experience known as "popping the question" is the bugbear of every man, however confident of his charms or fluent of speech. Many original ways of asking young women to marry them have been resorted to by bashful men, but perhaps the most brilliant suggestion came to a learned German professor, who, having remained a bachelor till middle life, at last tumbled head over ears in love with a little flax-haired maiden many years his junior.

One day, after vainly endeavoring to screw his courage to the sticking-point, the learned man came upon his Gretchen as she sat alone, darning a stocking, with a huge pile of the family hosiery on the table. The professor aimlessly talked on general topics, wondering how he could lead up to the subject nearest his heart, when all at once a happy thought came to him.

Leaning forward he put his big hand on the little fist doubled up inside the stocking and said, hesitatingly:

"You darn very beautifully, fräulein-

Would you like to darn my stockings only?"

Fortunately the *fräulein* was not so simple as she appeared. She grasped the significance of the question immediately, and lost no time in answering, "Yes." — *Youth's Companion*.

DEACONESS NOTES

— The Missouri Conference is the only Conference in which there are two Deaconess Hospitals.

— Twenty-five hundred calls a month have been made during the past year by the New York city deaconesses.

— A letter which caused the deaconesses to smile was recently received at the New York Home addressed to "Mr. D. Home."

— The work of four industrial schools in Chicago is conducted by students from the Chicago Training School.

— Books of travel and adventure and story-books of all kinds are needed at the Deaconess Boys' School in Quincy, Ill.

— Miss Lebeus and Miss Nicolaisen, deaconesses trained at Cincinnati, are in charge of the Woman's Training School and Girls' Boarding School at Hing Hua, China.

— Thirty-seven young women will graduate from the Chicago Training School in May.

— The Epworth Leagues near Cincinnati have been sending bed-gowns for men and women to Christ's Hospital. Truly a beautiful plan.

— The daughter of the revered Theodore Fliedner, Sister Mina Fliedner, has just resigned the position of Sister Superior of the Kaiserwerth because of the infirmities of age. This Sisterhood now numbers more than one thousand.

— Spanish is now being taught in the Chicago Training School by the instructor in Chicago University. This new study has been taken up enthusiastically by the students.

— The editor of *Protestant Deaconesses* emphasizes the broadness of the work in America compared with that of Germany by saying: "The many-sided development of the deaconess work on American soil is worthy of closest attention."

— There is a great colony for the feeble-minded at Bielefeld, Germany, where twelve hundred unfortunates are cared for by the deaconesses and deacons of the Lutheran Church.

— A village of over two hundred lepers is now under the care of the Norwegian Lutheran deaconesses in Madagascar. This village contains about fifty houses, a church, a hospital, and near it is an orphanage for the untainted children of lepers. Nearly all the lepers of the village are baptized Christians.

— The confidence which the boys of the Chaddock Boys' Home have in the deaconesses in charge was shown in a little incident which occurred recently. Two of the little fellows who were restless under restriction, made up their minds one evening to run away. About eleven o'clock that night there was a knock at the door, and the two boys, cold and hungry and tired, found their way back, and as the deaconess let them in, one of them said: "We knew you would let us come back." They were given food and warmth, then put to rest in their little beds. Discipline could wait until the morrow.

BOYS AND GIRLS

THE STEAM MAN

When gran'mamma puts on the kettle,
And fills it, and stirs up the fire,
And reads while the water is heating,
And I'm in my rocking-chair by her,
I rock and I look and I listen,
Till right in the kettle I hear
The littlest, funniest singing,
And know that the Steam Man is near.

And then I say, "Gran'ma, he's coming!"
And gran'ma she looks and says, "O,
Sure enough, so he is, and directly
He'll do some gymnastics, I know!"
And while I keep rocking and watching,
The lid goes jumping about,
For the little Steam Man in the kettle
Is trying his best to get out.

And once, when she put on the stewpan,
And left off the cover, he came;
And I said, "O come, gran'ma, we'll see
him,
The Steam Man, and ask him his name."
But—wasn't it funny?—we couldn't,
Though I sat there for ever so long,
While the little Steam Man in the little
stewpan
Was dancing and singing his song.

— *St. Nicholas*.

DOROTHY, DWIGHT, AND THE MAPLE TREE

HELEN M. RICHARDSON.

WONDERFUL things were going on in the big maple tree. The sun knew it, and so did the wind; yet how they should seemed very strange to Dorothy.

The tree looked just as it had looked all winter—bare and leafless.

"Oh, if we only could see!" exclaimed Dorothy.

"It's just as nice to listen," replied Dwight, his ear close to the tree trunk.

"Aunt Helen didn't say we could hear—only the fairies."

"'Course we can, if we listen the right way," insisted Dwight. "Hark! I hear 'em now!"

Dorothy got her ear close to Dwight's, and listened. But she hadn't played with the fairies as often as Dwight had.

Something must ail her ears. She began to rub them, "to make 'em hear quicker," she told Dwight.

"Don't do that, you silly!" he exclaimed. "If you can't hear fairies, you can't, and that's all there is to it."

Dorothy thought perhaps she might see, if Dwight bored a hole. But Dwight said, "If you can't hear a fairy, you never can see one, Dorothy Allen."

And so Dorothy sat down under the tree and asked Dwight to tell her just what the fairies were doing.

Aunt Helen had repeated the story so often that Dwight knew it by heart. "And when you know anything that way, you can see it, if you try hard enough," he told Dorothy.

"The tree fairies are very busy carrying sap up the trunk, and out into the branches," he began.

"Can you truly see 'em, Dwight?"

Dorothy was all of a tremble, and she spoke in a whisper.

"I think I do, Dorothy," was the grave

reply. "Some of the fairies are dressed in red, and are creeping out to the ends of the branches. I guess these must be the bud fairies," Dwight went on. "Some of the sap as the fairies pour it out grows green, and I think the leaf fairies are going to make dresses of it, by and by."

Dorothy was close to Dwight now, and both their heads touched the tree trunk.

Dorothy slid her hand into Dwight's, and whispered:

"I b'lieve I see 'em, too, Dwight!"

"'Course you do!" was the answer.

"Are they ever and ever so small?"

"Yes; 'bout as big as my thumb."

"And are their voices ever so sweet?"

"Ever so."

The conversation now went on in whispers. The sun kissed the children's faces, and the wind played with their hair, and presently they both slid to the ground.

"If we keep ever so still, will they come and talk to us, Dwight?"

"P'r'aps," rather faintly.

"Oh, how glad I am I can see the fairies, Dwight!"

"I knew you'd be."

"I sh'd think they'd be tired carrying the sap so far."

"Oh, they don't mind! They like it."

"But, Dwight, how do they know when to stop?"

"Their queen tells 'em."

"Their queen?"

"Yes. Fairies all have queens, you know."

"Dwight—I don't—think I—can see the—queen," faltered Dorothy.

"Why, Nature's the queen, you silly!" said Dwight, at length finding his voice, and speaking so loud that Dorothy put her hand over his mouth.

Just then Aunt Helen came along.

"What are you little folks doing here on the cold ground?" she asked.

"Hush!" whispered Dorothy, lifting her finger, "you'll frighten 'em away."

"Whom?" asked Aunt Helen, looking around.

"I've been telling her about the fairies, Aunt Helen," explained Dwight.

"Oh, the maple-tree fairies," laughed Aunt Helen, looking up at the tree.

"They must have been very busy today," she said, bending a little twig, and examining it closely. "I think, in a day or two, with the help of the sun, we shall see the little bud fairies swinging upon the branches."

"Yes, and the leaf fairies are getting their dresses ready, too," cried Dorothy, giving Aunt Helen's hand a delighted squeeze. "I've seen 'em, and I've heard 'em, Aunt Helen! They are running up the trunk with sap as fast as ever they can; but—"

Aunt Helen waited. "But what, dear?"

"I couldn't see the queen, Aunt Helen, and I tried ever so hard. At first I couldn't hear the fairies, either; but Dwight said it was 'cause I didn't listen the right way. When you talk with fairies you have to think you're a fairy too; and then it's just as easy!"

Aunt Helen smiled, and said that Dorothy was one of Nature's own little children; and that the flowers, and the trees, and the grasses are Mother Nature's too.

"And so we're getting acquainted, Aunt Helen," replied Dorothy, brightly.

Waltham, Mass.

THE SUNDAY SCHOOL

Second Quarter Lesson V

SUNDAY, MAY 5, 1901.

JOHN 21: 51-22.

REV. W. O. HOLWAY, D. D., U. S. N.

JESUS AND PETER

I Preliminary

1. GOLDEN TEXT: *Lovest thou Me?* — John 21: 17.

2. DATE: April, A. D. 30.

3. PLACE: On the shore of the Sea of Galilee, probably near Capernaum.

4. HOME READINGS: Monday — John 21: 1-14. Tuesday — John 21: 15-22. Wednesday — John 13: 31-38. Thursday — Luke 22: 24-34. Friday — Luke 22: 54-62. Saturday — Luke 5: 1-11. Sunday — Acts 4: 13-22.

II Introductory

Our lesson records the seventh manifestation of the risen Lord — but only the third to the disciples collectively. Seven of them were out on the Galilean lake fishing, but their night venture had been unsuccessful. In the gray dusk of the morning, as they were about to give up their quest, a stranger on the shore hailed them: "Have ye aught to eat, my lads?" They replied: "No." Then came a mysterious order to drop their net on the right side of the fishing smack — which they at once proceeded to do. But when they tried to draw the net in again, it was so full of fish that they could not handle it in their boat; they had to transfer the ends to the small boat, and thence to the land.

Amid the exclamations of joy and wonder at this unexpected haul, one heart saw through it and recognized the invisible Agent — the heart of the beloved disciple. "It is the Lord!" he whispered to Peter. His impetuous comrade needed only a hint; the preceding miracle on the same lake flashed upon his memory and confirmed all; the next moment, girding his fisher's blouse tight about him, he was overboard, swimming for the shore about three hundred feet away.

When the party landed, they saw a fire already built and fish broiling on it, and some bread at hand; but though they knew who the Stranger was, they did not accost Him. They obeyed His order to "bring of the fish which they had caught." The evangelist did not forget that there were one hundred and fifty-three of these, all of large size; and yet, notwithstanding this, not a mesh of the net had given way. Everything about this miracle was significant to the thoughtful John.

They breakfasted; and then the time came for the Master to deal with the disciple of whom so much had been expected, but who had thrice basely denied Him. There is no direct upbraiding in the question, "Lovest thou Me?" but its triple repetition, the omission of "Peter" from his name, the evident allusion to his boastful profession of superior devotion over all others, cut the warm-hearted disciple to the quick. "Thou knowest that I love Thee," he protested, humbly but firmly. And after each question and each protest came a fresh commission, reinstating Peter in the pastoral office: "You are sure you love Me?" "Feed My lambs;" "Feed My sheep;" "Feed My beloved sheep." And then, in the language of solemn pre-

diction, He forewarned Peter by what manner of death he should glorify God. In the freedom of his youth he had been wont to gird himself and rove whither he would; but in old age he would stretch forth his feeble hands, and another would gird him and lead him whither he would not. "Follow Me," our Lord added, impressively. Peter turned to obey the command literally. As he did so, he saw that John was also following. "Was it impatience, was it a touch of the old Peter, or was it simply an inquiry of brotherly interest, which prompted the question: 'Lord, and this man, what?'" Whatever the motive, the reply was firm and with an accent of rebuke: "What is that to thee? Follow thou Me" in My suffering and death. John's lot was to be different — to tarry through long years while his Lord was "coming."

III Expository

15. When they had dined — R. V., "when they had broken their fast"). Simon, son of Jonas (R. V., here and in the following verses, "son of John"), lovest thou me more than these? — that is, "more than these, thy fellow-disciples, love Me?" He had professed to surpass them in devotion to the Master: "Though all should be offended in Thee, yet will not I." Alas! for his foolish boasting; he had thrice denied his Lord. Thou knowest that I love thee — a different tone and manner from that of a few weeks ago. Peter is humble now; he is not so ready with his tongue; he simply appeals to his Lord's unerring discernment in proof of the sincerity of his feeling. Feed my lambs — re-commissioning Peter, after his sad lapse, but changing the figure from that of fisher to that of shepherd. How Peter understood the Lord's trust, he shows himself, in 1 Pet. 5: 2, 3" (Schaff).

"The word for 'love' here, and in the question in ver. 16, is *agapan*. Peter in all three answers uses *philein*, and our Lord uses *philein* in the third question (ver. 17). The change is not accidental; and once more we have evidence of the accuracy of the writer; he preserves distinctions which were actually made. Peter's preference for *philein* is doubly intelligible: 1. It is the less exalted word: he is sure of the natural affection which it expresses; he will say nothing about the higher love implied in *agapan*; 2. It is the warmer word; there is a calm discrimination implied in *agapan* which to him seems cold. In the third question Christ takes him at his own standard: He adopts Peter's own word, and thus presses the question more home (Cambridge Bible).

16. Saith . . . second time. — This thrice-repeated question is generally understood to have been occasioned by the three-fold denial. Simon. — It has been noticed that Jesus does not apply to him the apostolic name of "Peter," or "Cephas," but simply his natural or parental name. So in Luke 22: 31, he is addressed significantly as "Simon, Simon," when reminded of his natural weakness. Feed (R. V., "tend") my sheep — be a shepherd over My sheep; lead, guard, care for them.

17. Lovest thou Me? — On this third occasion Jesus uses, in the original, the same word that Peter had used: "Dost thou dearly love Me, as thou sayest, with a strong personal affection?" Peter was grieved — naturally, at this repetition, and especially at the doubt which seemed to inspire the question of personal attachment. Jesus is tender, but very firm, with Peter; the more the latter winces under this faithful treatment, the less likely will he be to forget it. Perhaps the deepest impression ever made upon this impulsive disciple was in these few painful moments. Thou know-

est all things. — Thy knowledge is more than human — supernatural, all-embracing. Thou knowest that I love thee. — Thou readest in my heart my love for Thee; why should I protest further? Feed my sheep. — There is a seeming climax in these commissions: 1. Peter was enjoined to feed the lambs; 2. To be a shepherd over the full-grown sheep; 3. Not merely to rule over the flock, but to feed them, to perform all the duties of the pastoral office.

The evidence is pretty evenly balanced whether the reading here should be "sheep" or "little sheep," the difference in the original being but an "i." "Little sheep" would mean either his dearest, choicest ones, or those who were delicate and tender, and needed special care. The pastor, if he has the spirit of a real shepherd, soon learns that to bear rule is comparatively a small thing, and that to "feed" the flock of God, to nourish it on pastures ever fresh, and with waters ever living, is at once his most difficult and his noblest task (Schaff).

18. Verily . . . when thou wast young, thou girdest thyself, etc. — The comparison is between the freedom of action in youth — when the youthful Peter could gird his clothes about him and start on any errand or journey at his pleasure — and the dependence and feebleness of old age when he would no longer enjoy freedom of movement, but would be girded by another hand and led to a reluctant fate. The legend runs that Peter fled from Rome to escape impending death, but, meeting Jesus by the way, who told him that He was going to the city to be again crucified, returned and submitted to the death of the cross, being crucified, according to Origen, with his head downward. Stretch forth thy hands — in the manner of aged people;

Dyspepsia

Is difficult digestion, due to a weakened condition of the stomach and its inability to properly churn the food; or to unhealthy condition of the gastric juice, too much or too little acid, too much or too little pepsin

Hood's Sarsaparilla relieves all the distressing symptoms of dyspepsia because it promotes the muscular action of the stomach and intestines, aids nature in the manufacture of her own digestive secretions, which are far better than any artificial pepsin, unlocks the bowels, stimulates the kidneys and tones up their mucous membranes.

So prompt is its effect in many cases that it seems to have almost a magic touch.

Begin to take it NOW.

Suffered Everything. — "I was troubled with dyspepsia, suffered everything but death, could not eat without terrible distress. Since taking Hood's Sarsaparilla I eat heartily and I am well." MRS. EUGENE MURPHY, Danbury, Conn.

Eat Three Times a Day. — "Hood's Sarsaparilla has cured me of dyspepsia and I never felt better. Can eat three good meals every day." FRED POEHLER, 437 South Penna St., Indianapolis, Ind.

HOOD'S Sarsaparilla

Is sold by all druggists. Prepared only by C. I. HOOD & CO., Lowell, Mass.

"but the image suggests in the background the spreading of the arms of the apostolic martyr upon the cross" (Whedon).

19. **This spake he** — R. V., "now this he spake." Signifying by what death (R. V., "by what manner of death") he should glorify God. — Peter is supposed to have been crucified in A. D. 67 or 68, many years, therefore, before this Gospel was written. Later on, death by martyrdom was spoken of as "glorifying God." Follow me — compact, significant words, "the sum and substance, the beginning and end, of Christian life" (Schaff); referring also, probably, to a following that should not shrink from suffering and death.

20-22. **Peter, turning about.** — It seems quite likely that our Lord was now walking along the shore of the lake, and that Peter was literally following Him, with John a few steps behind. **Lord, and what shall this man do?** — What is to be his fate? The question was natural perhaps, but really uncalled for, almost impertinent. **If I will that he tarry till I come.** — He does not say that it was His will; it was simply a refusal to answer the question. **What is that to thee?** — "The words imply a rebuke — not perhaps, however, so sharp a one as has been sometimes seen in them. They remind Peter of the distinctness of each man's position and duty before the Lord; and the subsequent 'follow thou Me' directs his view along that course of duty and suffering which was appointed for him by his divine Master. John's appointed lot is no element in *thy* onward course. It is 'Me' that thou must follow" (Alford). Curiously enough, the notion that John did not die at all was prevalent in the early church. "Augustine seems almost to credit the story of the earth of St. John's tomb heaving with his breath" (Alford). "The English sect of 'the seekers' in Cromwell's time expected the reappearance of the apostle as the forerunner of the coming of Christ" (Tholuck). "Stier tells us that the celebrated Lavater professed to have revelation of the fact that John still lives on earth!" (Whedon.)

V Illustrative

1. Love to Christ smooths the path of duty, and wings the feet to travel it. It is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinew of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sere leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat, as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles; it is the wellspring of heroism, and great deeds are the gushings of its fountains; it is a giant — it heapeth mountains upon mountains, and thinks the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life, and life death; and it makes pain less painful than enjoyment (Spurgeon).

2. The mother wan and pale with incessant vigils by the bedside of a sick child; the fireman, maimed for life in bravely rescuing the inmates of a blazing house; the three hundred Spartans at Thermopylae; Howard, dying of fever caught in dungeons where he was fulfilling his noble purpose of succoring the oppressed, and remembering the forgotten; the Moravian missionaries, who voluntarily incarcerated themselves in an African leper-house (from which regress into the healthy world was impossible, and escape only to be effected

through the gates of death) in order that they might preach the glad tidings to the lepers — all these, and many other glorious instances of self-devotion, do but faintly shadow forth the love of Him who laid aside divine glory, and humbled Himself to the death of the cross (Foster's Cyclopædia).

3. When a shipwrecked sailor, left to the mercy of the waves, has no help within reach or view but a spar or mast, how he will cling to it! How firmly he will clasp it! He will hold it as life itself. If a passing billow sweep him from it, with all his might he will make for it again, and grasp it faster than ever. To part is to perish; and so he clings — and how anxiously! So the awakened sinner feels. The ocean of wrath surrounds him; its billows and its waves go over him. Hell yawns beneath to engulf him. The vessel is an utter wreck. All its timbers are very rottenness. Oh! how he strains his eye, searching for a mast, a plank, a spar! His eye rests on the only hope, the only rock in the wide ocean of wrath — the Rock of Ages, the Lord Jesus. He makes for the Saviour; he clasps Him; he cleaves to Him. Every terror of sin and of unworthiness that strives to loosen his hold, only makes him grasp with more terrible and deathlike tenacity; for he knows that to part company is to perish. "I will not let Thee go" (Nichol).

Echoes from a Conference Love-feast

IT may be of interest to readers of the HERALD to catch a few echoes from the recent love-feast of the New England Southern Conference at Taunton. Our veteran brother, Rev. M. J. Talbot, D. D., presided, remarking it was the fifty-seventh year of his ministry. The following are a few of the sentences caught during the precious hour of the service:

Dr. M. J. Talbot — I am reading the Bible through for the twenty-fifth or thirtieth time, and I always find something new in it.

Rev. J. S. Thomas — I joined Conference in 1857. I love Jesus with all my heart. Perfected in love I am. He does it! He wholly sanctifies.

Rev. W. S. McIntire — This is a most blessed fellowship. I am in harmony with God and my brethren.

Rev. W. J. Smith — I am saved, and sanctified, and satisfied.

Rev. A. Pirazzini (our Italian missionary in Providence) — God has saved me, soul and body, in the city of Rome, out of darkness into light. I desire the baptism of the Holy Spirit, that I may be like the Methodists of old time.

Rev. W. J. Yates, D. D. — My highest desire is to be a worthy Methodist minister, and know the fullest extent of God's salvation. Jesus fills and satisfies me.

Rev. Geo. H. Bates — I rejoice this morning in the fullness of His love.

Rev. J. F. Cooper — My great ambition is to be a partaker of the Divine nature, and a worker together with God.

Rev. L. H. Massey — I love the work of the ministry. I love God. I desire the largest measure of His love.

Rev. Geo. M. Hamlen, D. D. — This is the forty-third roll-call to which I have answered. I have a love for righteousness and true holiness.

Rev. E. F. Clark — My Lover lives in heaven and in my heart. He only took away from me a few things labeled "Poison."

Rev. S. S. Cummings — Sixty-four years ago I cast in my lot with God's people. I

praise God for what He is doing for me. I am nearing home. Pray for me that I may continue faithful!

Mrs. Eva Fields (deaconess) — I am so glad I have a place for service in the church, and trust for purity of heart.

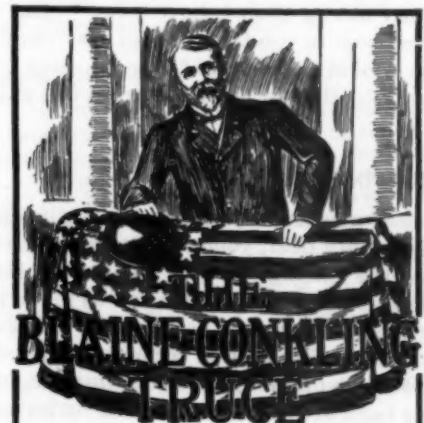
Rev. E. C. Bass, D. D. — I have had appointments, and misappointments, and surprise appointments, but no disappointments. I have learned to be happily disappointed.

Rev. G. A. Grant — Jesus Christ is the High Priest and Bishop of my soul.

Rev. H. A. Ridgway — Twenty-five years ago I gave my heart to Jesus. I find Him a very precious, present Saviour. I am glad I have such a glorious Gospel to preach.

Rev. W. D. Woodward — I was born and "born again" on the island of Nantucket, and there received the "double call" to preach. In Boston University Theological School, in the winter of 1884-5, there was a revival in the school on the lines Bishop Joyce and Dr. Dunham have been urging upon us. I ventured to trust for the blessing of a clean heart, and have not yet gotten over it, and trust I never will. W.

— You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person that comes near you look for what is good and strong; honor that, rejoice in it; and as you can, try to imitate it; and your faults will drop off like dead leaves, when their time comes. — John Ruskin.



An absorbing chapter of inside political history, telling of the secret magnanimity that marked the behavior of two open enemies at a great crisis in their lives.

By Honorable
Charles Emory Smith

POSTMASTER-GENERAL

Soon to appear in

**THE SATURDAY
EVENING POST**
OF PHILADELPHIA

A weekly magazine, handsomely illustrated and printed. Established 1728 by Benjamin Franklin and continuously published for 173 years, now enters 300,000 homes, with an advancing circulation of one thousand a day.

Send 25c to try the **Post** for Three Months (13 weeks), and we will send to you, without any extra charge, two valuable little books: "The Young Man and the World" and "The Making of a Merchant." These books contain reprints of famous articles which appeared in the **Post**, written by the most prominent men in the United States. Think of it! The **Post** every week for three months and two interesting books — all for ONLY 25c.

AGENTS make more money quicker on the **Post** than on most anything else. Write for our Special Offer to Agents. The Curtis Publishing Company, Philadelphia, Pa.

Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, Ph. D.

A Find

It was a Spanish writer who introduced one of his works by relating the unique story of two students taking a stroll to Salamanca. By the roadside they came to a fountain, and having quenched their thirst they sat down together on the curbing. As they looked they chanced to spy a flat stone, level with the road, bearing an indistinct inscription. Evidently it had been trodden over for years by flocks and herds. Curiosity being awakened, they poured some water over the inscription, and read in Castilian: "Here lies the soul of Peter Gracias, probationer." The younger of the two laughed outright, exclaiming: "What an idea! A soul under a stone! He must have been an original genius who composed this epitaph." The other student said to himself: "There is mystery here. I will wait till I have cleared it up." So when his chum had gone and was out of sight, Alphonso took his pocket knife and dug all around the edge of the stone, and after considerable wearisome toil he lifted the stone from its long resting-place. Here he found the soul of Peter Gracias. It was in the form of one hundred ducats in a leathern purse, with a card attached bearing these words: "Be my heir because you have had wit enough to find out the meaning of the inscription; and make better use of my money than I have done." Did it ever occur to you that a man may cramp his soul into his purse? Or he may expand it till no finite materials can shut it in.

Vital Deposits

Said a generous husband to his wife one day: "My dear, you are putting yourself into the savings bank." This very significant and truthful remark was made to a frugal, economical housekeeper in New England. Saving had become her mania, and self-denial for gain a confirmed habit. Her bank account grew, but she shriveled. Not for a moment would we discourage legitimate economy. Laying by for a rainy day is a duty never to be neglected. But robbing one's self of present-day advantages for possible future want can easily be carried too far.

Going?

How difficult to decide? Does it not impress you as the opportunity of a lifetime? That Epworth League Convention in San Francisco—who of us would not like to attend? Across the continent and back! Over the Rockies twice! Constant delight! Fascination following fascination! Of course the live Epworthian desires to go. Yes, but it costs! Certainly, but what is money for, if not to be transmuted into life?

Humdrum

Doleful word is this to those who have not learned the blessed art of transfiguring life. There is no real drudgery to him whose motives glorify the most menial service because performed for Jesus. In such toil there are the richest compensa-

tions; and a change of scene and associations is often very helpful. A journey such as we are contemplating in July next, would wonderfully freshen and vitalize many a weary worker. Would not old ruts be more easily spurned ever afterward? Would not one's horizon be immensely extended and grander vistas be opened? Would not the step in duty's path be more elastic in years to come and life more buoyant? Might it not so inspire many a young person with noble ambitions as to increase his ability to accumulate not only perishable riches, but also that wealth of soul which endureth?

New Ehglanders

The following itinerary is arranged for you. It is admirably planned for seeing as much as possible at smallest practicable cost. For additional information, feel perfectly free to consult any member of the committee.

FIFTH INTERNATIONAL CONVENTION

San Francisco, Cal., July 18-21, 1901

Provisional Itinerary of New England Party

Arranged by the Committee appointed by direction of the First General Conference District Epworth League.

MONDAY, JULY 8—Leave Boston, 2.05 P. M., Boston & Albany R. R. Supper, Springfield.

TUESDAY, 9—Breakfast, Cleveland. Dinner, Elkhart, Ind. Arrive Chicago, Lake Shore R. R., about 6 P. M. Supper, Kinzie St. Station. Leave 9 P. M., C. & N. W. Ry.

WEDNESDAY, 10—Breakfast, Boone, Ia. Dinner, Omaha, Neb. Several hours will be spent here. Supper, Grand Island, Neb.

THURSDAY, 11—Arrive Denver, Union Pacific, 7 A. M. Breakfast at hotel. Leave about 8.30 for Georgetown Loop, returning to arrive at Denver about 3 P. M. Lunch, Silver Plume. Ride about Denver. Dinner at hotel.

FRIDAY, 12—Leave Denver, D. & R. G. Ry., to arrive Manitou, early A. M. Breakfast and dinner at Manitou. Opportunities to visit Garden of the Gods and Pike's Peak. Supper, Pueblo. The Business Men's Club and the Pueblo Board of Trade will tender our party a reception in the Mineral Palace during the evening.

SATURDAY, 13—Leave Pueblo after breakfast, reaching the Royal Gorge of the Arkansas about 9.30 A. M. Lunch at Salida. Dinner at Glenwood Springs.

SUNDAY, 14—Arrive Salt Lake City early in the morning. Spend the day in the city, attending service in the Mormon church, afternoon. Meals at a leading hotel.

MONDAY, 15—In Salt Lake City. Leave 11 P. M. Arrive Ogden, midnight.

TUESDAY, 16—Traveling through Nevada. Meals at dining stations.

WEDNESDAY, 17—Arrive San Francisco 7 A. M. Transfer to hotel which will be headquarters until after supper, Tuesday, 23.

During the week in San Francisco opportunities will be offered for side trips to many attractive California resorts.

TUESDAY, 23—Leave San Francisco 7 P. M., via Southern Pacific R. R.

WEDNESDAY, 24—Traveling through Northern California, passing Mt. Shasta at noon.

THURSDAY, 25—Arrive Portland, Oregon, for breakfast. Spend the day in Portland. Side trip on Columbia River. Leave 11.30 P. M., via Northern Pacific R. R.

FRIDAY, 26—Arrive Tacoma, Wash., 7 A. M.

Leave 11.30 A. M., via Puget Sound steamer, arrive Seattle, 1.30 P. M. Transfer to hotel. Spend afternoon and night in Seattle.

SATURDAY, 27—Leave Seattle, Great Northern Ry., 8 A. M. Meals in dining cars. Passing through the mountains and reaching Spokane at 11 P. M.

SUNDAY, 28—In Spokane.

MONDAY, 29—En route over Great Northern Railway System.

TUESDAY, 30—Through Montana and North Dakota, passing some of the world's great wheat-fields during the afternoon, Tuesday. Meals in dining cars.

WEDNESDAY, 31—Arrive Minneapolis, Minn., about 8 A. M. Spend the day in Minneapolis and St. Paul. Visit Minnehaha Falls, etc. Leave St. Paul, 11 P. M., via C. & N. W. Ry.

THURSDAY, AUG. 1—Arrive Chicago about noon. Leave during the afternoon or evening, via Michigan Central R. R.

FRIDAY, 2—Arrive Niagara Falls early A. M. Spend day and evening at Niagara Falls and at the Pan-American Exposition in Buffalo. Meals at hotels. Leave Buffalo 11 P. M., via New York Central R. R.

SATURDAY, 3—Breakfast at Albany or Pittsfield. Arrive Boston about noon.

Price for this Banner Trip, \$195

The ticket includes all necessary expenses for the twenty-seven days: Railroad and steamer transportation; palace sleeping cars, a double berth for each person; all meals at dining stations, at hotels, and in dining cars; hotel accommodations including the week in San Francisco; transfers; in fact, every needed expense from Boston back to Boston. The ticket also includes admission to the Pan-American Exposition in Buffalo. Only first-class accommodations and facilities will be used and the committee have planned to have the "best of everything everywhere."

A small deposit with the treasurer will be

Chew Food

Chewing Preserves the Teeth and Helps Digestion

The finest specimens of teeth are seen in animals and human beings who chew the food thoroughly.

Dentists agree that teeth must be used to properly preserve them and therefore they urge people to chew their food thoroughly, but the nervous, hurried manner of eating is altogether too common among people, and when fed on soft mushes they are liable to swallow the food without chewing.

Dyspepsia and bad teeth are the result if this practice is continued. True one can eat soft food without detriment if the necessity of chewing is remembered. Grape-Nuts food is so crisp and brittle and withal so pleasant to the taste that the user can not forget to chew, and thus the teeth get the necessary use and the glands of the gums are made to give the juices that Nature intends shall be mixed with the food before it enters the stomach. A New York doctor says many New Yorkers put a little sugar on oatmeal and then cover with Grape-Nuts, and this method compels the chewing necessary to digest the oatmeal.

Grape-Nuts food is pre-digested and also helps in digestion of other food. The doctor's plan might do for a variety, but Grape-Nuts and cream alone are considered ideal by hundreds of thousands of brainy people.

There are other reasons why those who eat Grape-Nuts look nourished and well fed. The food is made of parts of the field grains which Nature makes use of in rebuilding brain and nerve centres. Proof will follow use.

necessary to secure reservations in the sleeping cars and at the hotels. The rule of "first come, first choice," will be observed.

If tourist car is used by a member of the party, the cost of the banner trip will be \$175.

Send to the committee for the illustrated number of the *District Bulletin* for March. Full information about the Convention, rates, routes, etc.

Side trips may be made at reduced rates to Southern California, Yosemite Valley, Yellowstone Park and other places of interest.

All tickets will be good for return passage leaving San Francisco up to and including Aug. 31.

The rates for the Convention will be available not only for members of the League and their friends, but for the general public.

GEO. W. PENNIMAN, Chairman,
194 High Street, Clinton, Mass.
EDWARD M. WHEELER, Treasurer,
P. O. Box 1404, Providence, R. I.
CHARLES R. MAGEE,
36 Bromfield Street, Boston, Mass.
Committee.

SPECIAL FOR JUNIORS

A May Breeze

To all our bright, happy boys and girls : Greetings ! You are usually cheery, but at this season of the year your voices have a gleeful ring as if vying with the caroling of robins, redbreast and the bluebirds. You are like the spring in which you now find yourselves. So buoyant are you, and so full of life ! Enjoy your May while you can. You grow so fast that life's June will come sooner than you now imagine. It will bring roses, beautiful roses. By the right use of each period of your life you will find every succeeding one richer and better than the preceding. Remember that wrong-doing always unfits you for the truest happiness. Right-doing forever increases your own best welfare and enjoyment. May Heaven's most bountiful blessings rest upon you all !

Boyhood Nobility

A gentleman with a club foot came to a Chicago bootblack for a shine. The little fellow, seeing the difficult task before him, went at it with brisk vigor. Nor did he let up until his own face was seen reflected in his work. Wiping the perspiration from his brow, he awaited his pay. To his surprise the kind-hearted man flung him a quarter, saying, "Here, my boy, take this. You have had a harder job than usual." But the boy straightened himself up, and handing back the change said, "Mister, I couldn't think of making money out of your hard luck." It was bad enough, thought this fine-spirited boy, to have a deformed foot, and he could not take advantage of such a misfortune.

Guess Her Name

At the age of six years a bright little girl was afflicted with some trouble in her eyes. The physician was called, but the remedies employed did no good. Soon afterward she became blind. Yet she was not unhappy. Living in the country, she would listen by the hour to the murmuring brook, which proved to be her teacher in the art of song. When eight years old she wrote :

"Oh, what a happy soul am I !
Although I cannot see,
I am resolved that in this world
Contented I will be."

One day, while wondering why God had allowed her to be so afflicted, a friend called and handed her a ten-dollar bill.

This generous, unexpected gift awakened in her soul a strain that found expression in one of her most beautiful songs :

"All the way my Saviour leads me."

Later on, through some sad experiences, her soul felt such a sense of security, that almost as fast as the words could be written down she composed the hymn, "Safe in the arms of Jesus." This hymn she adopted as her continual comfort through life. One day, as she was thinking of the multitudes out of the ark of safety, suddenly the great rescue hymn took form, and now "Rescue the Perishing" is sung the world over. Have you guessed her name ? She is now an old lady and still writes hymns. Her life would make a fine subject for some Junior to write upon and read at a public meeting.

How You Can Tell

The disposition of a child is often revealed by the way he treats domestic animals. The writer well remembers seeing the ambition of a little lad in Owatonna, Minn., shine through an act of disgust. After a long illness he had become deaf and dumb. A dog he dearly enjoyed was his principal companion, and by signs it understood its little master's wishes. One day he and the dog were in his father's store when in walked a fine big dog with much dignity. Eying him carefully, the boy placed his pet beside the larger one as if measuring and comparing the two. Finding his dog so much smaller than the other, his displeasure was shown by giving him a terrific kick, as if his poor dog could help his size. Cruelty is always unreasonable.

Another Way

A little stray dog, and yellow at that, sat upon a wooden seat in a park with a little boy's arm around his neck and a gentle, kindly voice saying in his ear, "I love you, little doggie." How proud and pleased the dog did look under such treatment ! Had he been a prize setter he could not have felt more grand. "Is that your dog ?" inquired a policeman, as he gazed upon the happy pair. "No, he doesn't belong to me ; I'm only acquainted with him," replied the kind-hearted little man. Kindness is very beautiful in children and grown people.

For the Girls

Some girls naturally shine in the social circle. But all are not endowed alike, and some, by reason of diffidence or misfortune, feel themselves crowded aside by circumstances. It is for this latter class

that the following story is presented. It is an incident related by a lady who became a very great attraction in society, having many admirers and friends. It teaches most forcibly that the spirit within, if it is the right spirit, can beautify almost any face and brighten any life. Hear the story :

"It I have been able to accomplish anything in life, it is due to the words spoken to me in the right season, when I was a child, by an old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive. One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying. 'What is the matter, my child?' she asked. 'O madame, I am so ugly!' I sobbed out. She soothed me, but did not contradict me. Presently, she took me to her room, and after amusing me for some time, said, 'I have a present for you,' handing me a scaly, coarse lump covered with earth. 'It is round and brown as you.' 'Ugly,' did you say? Very well. We will call it by your name, then. It is you! Now, you shall plant it, and water it, and give it sun for a week or two.' I planted it and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight. 'Ah,' she said, significantly, 'who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing? But it took heart when it came into the sun.' It was the first time that it ever occurred to me that, in spite of my ugly face, I, too, might be able to win friends, and to make myself beloved in the world."

Grace's Mistake

"I wish I could speak in the meetings like you, mamma," said Grace, as she returned home one evening from prayer service with her mother. "You can speak so nicely, and if I could only talk like you, I would speak every time ;" then that wise mother showed her child how pride was under her ambition. Do your best without thinking about comparing it with any other person. Be sincere and earnest.

Frowns and Smiles

The following practical lines may help Juniors to brighten other lives :

Does the cross word add to my happiness ?
Does it brighten the joy of another ?
Does a scowl make my burden of care the less ?
Does it lighten the load of my brother ?

Nay, nay ! I must answer, a thousand times nay !

These are only a weight and a pall ;
Then away with impatience and frowns,
away !

I'll have smiles and glad words for all.

— Caroline Wheaton.

RISING SUN

STOVE POLISH

Shine comes quick—looks best and lasts longest—always was and is the best polish—never cakes on the stove.
ALSO IN PASTE FORM—"SUN PASTE STOVE POLISH."

League Prayer Meeting Topics for May

REV. MATTHIAS S. KAUFMAN, Ph. D.

May 5 — Decision of Character. Rev. 3: 14-16; Prov. 4: 23-27.

DAILY READINGS

Monday. The value of purpose. Dan. 1: 8-17.
Tuesday. Guidance in judgment. Psa. 25: 1-10.
Wednesday. How character speaks. John 18: 37-40; 19: 1-6.
Thursday. Decision colors character. Psa. 27: 1-9.
Friday. Destiny from decision. Deut. 30: 15-20; Prov. 16: 25.
Saturday. The supreme choice. 1 Kings 18: 21; Luke 12: 22-29.

"Rather the ground that's deep enough for graves,
Rather the stream that's strong enough for waves,
Than the loose sandy drift
Whose shifting surface cherishes no seed,
Either of any flower or any weed
Whichever way it shift."

Decision of character implies depth and strength. Shallow natures are indifferent. Easily they waver. It is unusual for them to have a pronounced opinion upon any subject. Alexander the Great, being asked how it was that he had conquered the world, replied, "By not wavering."

LAODICEAN SANDS

1. How severe does the Revelator represent God in His attitude toward the indifferent church at Laodicea! "Because thou art neither cold nor hot, I will spew thee out of my mouth." Nauseating and disgusting to the Divine Mind is indecision and vacillation. This church was not wholly given over to worldliness, but it lacked that positive, decided spirit essential to salutary influence. God has little use, apparently, for individuals or churches that are not entirely for Him.

2. From this we may infer how little God cares for half-heartedness. This church had numbers and was part of a wealthy city, but these accessions could not atone for the absence of positive, heaven-born vitality and decided stability.

HEART-THROBBINGS

1. "Out of the heart are the issues of life." "As a man thinketh in his heart, so is he." Here is the centre of decision or indecision.

2. Strong characters are always stirred by strong convictions.

3. It is better to excite opposition on account of positiveness than to be despised for lukewarmness.

4. If we are always decided for Christ, we shall be honored and exalted by Christ.

5. Firmness becomes a tower of strength for every good cause and a protection to the innocent.

6. He who walks steadily ahead in a straight line is sure to make the path plain for less decided ones to follow.

7. If vacillating, we shall be vanquished; if pronounced for Christ, we are certain of final conquest with Him.

CLINCHERS

1. In the spring-time an orchard abounds with blossoms. For a few days they scent the air and adorn the trees. Then most of them float away in the wind, and that is the last we know of them. Comparatively few of them develop into fruit. So men's feelings and beautiful sentiments blossom out in abundance. But, alas! they fall of substantial fruitage. If only just at the blow-away period these good feelings could by firm decision be changed into the fruit of noble living and enriched character, how much better it would be for society!

2. It is by a series of prompt decisions for Christ that character takes on a phase that stamps it as genuine, such as men will venerate

and God can trust. Every barrel of flour which bore the brand of "George Washington, Mount Vernon" was exempt from inspection in the West India ports. That name was a guarantee for both the quality and quantity of anything to which it was affixed. How grand! Less conspicuously, but no less truly, may your name stand for genuineness, through and through. Oh, for such firm loyalty to Christ, such uniform decision of character in all Christian essentials, that we may command confidence and win the wayward to firmness in the right! If the life is one onward and upward succession of decisions for the right, we shall not only win blessedness in eternity, but an enviable earthly immortality as described so finely by George Elliot:

"O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's search
To vaster issues."

May 12. Practical Christianity. 1 John 3: 14-18. (Anniversary Sunday.)

DAILY READINGS

Monday. Christ's humanity. Mark 2: 15; John 4: 7; 11: 35.
Tuesday. Jesus and the people. Matt. 11: 1-6.
Wednesday. Practical teaching. Matt. 22: 15-21; John 11: 17-28.
Thursday. Precept known in life. Matt. 7: 1-5.
Friday. Belief and deeds. Jas. 1: 17-27.
Saturday. The golden rule. Luke 6: 31-35.

"Speak to me, low, my Saviour, low and sweet,

From out the hallelujahs sweet and low;
Lest I should fear and fall, and miss Thee so,

Who art not missed by any that entreat."

This is what Christ will do. He will speak "low and sweet" to any who "entreat." Without the inspiration of His voice heard in the depths of the soul there is no "practical Christianity." There may be the semblance of it, some faint imitation, but not the genuine. True love to God is the source and root of Christianity. Love to men is its proof. Regenerated hearts, only, have this type of love in its beauty. Without a deep spiritual work in the heart, there may be utilitarianism. Indeed, this is what people often mean when they speak of "practical Christianity." This age is decidedly utilitarian. "What will it profit?" is the leading inquiry. Much of our so-called philanthropy has its motive in temporal gain of some kind without any reference to pleasing Christ. John, in our Scripture lesson, breaks through all utilitarianism in the distinctively Christian utterance: "We ought to lay down our lives for the brethren," thus losing sight of mere personal gain in self-forgetful sacrifice.

Observe

1. The inspiration of such self-giving. Christ gave Himself for us, and we are to be actuated by the same love. Love is the highest inspiration.

2. Such love develops heroism. A lake steamer was on its way from Chicago to Buffalo. On board was a little boy with his parents. In a playful moment he ran too near the edge of the deck and fell into the waves below. Then sounded out the cry: "Boy overboard." No one seemed to know what to do. But among the crew was a young sailor, a timid, slender fellow, who went by the name of "Coward" be-

cause he would not fight, nor drink, nor gamble. He chanced on deck just as the cry rang out, and said: "I'll save him if I can." Over he plunged, and began the fight with the waves; and a desperate one it was. At length he arose near the vessel, bearing in his arms the tender young life for which he had risked his own. Amid shouts of rejoicing, rescuer and rescued came together on board. Recall, also, the heroic John Maynard, the helmsman of Lake Erie, who, with flames all around him, held fast to the wheel and slowly scorched to death, that he might guide the sinking vessel to shore and save the endangered passengers.

3. Practical Christianity is evinced in modest self-denial. A poor Irish washer-woman went to a venerable priest in Boston and asked him to forward some money for her to the famine sufferers in Ireland. "How much can you spare?" asked the priest. "I have a hundred dollars saved, and I want to send it all." He reasoned with her, saying the amount was too great for her means; but she was firm in her purpose. She said it would be comforting to know that she had helped save those poor sufferers from starvation and death. With moistened eyes the priest yielded. Taking the entire amount, he said: "Now, what is your name, that I may have it published?" "My name?" said the self-denying soul. "Don't mind that, sir. Just send them the help, and — and — God will know my name."

TWENTIETH CENTURY BUGLE CALLS

1. Let us love not in word, neither in tongue; but in deed and in truth" (verse 18).

2. If you are unwilling to give up your poor plans, your ease or personal comfort for the good of others, how can you claim to be a Christian? Christ gave Himself. Must not we do the same?

3. Are you willing to die for those for whom Christ died? Yes, if it should be clearly made plain to you that He asked it of you.

4. Look at the General Rules of our Discipline for specific instruction in the practice of Christianity. Here we are taught to do good to the bodies and souls of all with whom we have dealings.

5. This age furnishes marvelous opportunities for making our Christianity practical. It is an inspiring age, but it is also an age demanding much painstaking care. It is exact-

THE SALE OF 825,000 COPIES SACRED SONGS NO. 1

Attests that the children in our Sunday Schools, the Young People in the Epworth League, and the attendants at the Church Prayer Meetings and Special Services can and do heartily sing the beautiful, inspiring Gospel Songs found in the 208 pages of the volume.

Published in SHAPED and ROUND NOTE editions.

Price, \$25 per 100. Sample copy, post free, 20 cents.

THE BIGLOW & MAIN CO., New York and Chicago

For sale by EATON & MAINS, 150 5th Ave., New York.

SUNDAY SCHOOL Anthem and Chorus Book

For General Use and all Special Occasions. \$30 per 100. Superintendent's copy for examination, 25 cents. Address ASA HULL, New York City, or

CHARLES R. MAGEE, Boston, Mass.

EUROPE and HOLY LAND Europe in Summer, Holy Land in the Fall, best season. Few vacancies in small and select parties personally conducted by Prof. C. Thurwanger, Copley Sq. School, Boston.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS
Best Cough Syrup. Tastes Good. Use
in time. Sold by druggists.
CONSUMPTION

ing; but it is not unjust, for with the exactions come improved facilities to meet them.

6. Shall he who soars, inspired by loftier views, Life's little cares and little pains refuse? Shall he not rather feel a double share Of mortal woe, when doubly armed to bear?"

7. When practical Christianity becomes dominant in society, unselfish service will be the standard by which character is estimated. "He will stand highest who stoops lowest" in serving his fellowmen.

May 19 — A Nameless Girl Heroine.
2 Kings 5: 1-4. (Union meeting with Juniors.)

DAILY READINGS.

Monday. True courage. 1 Sam. 17: 38-47.
Tuesday. Love finds a way. Esther 5: 1-8;
7: 1-6.
Wednesday. Children helping. John 6: 5-13.
Thursday. Bringing Juniors to Jesus. Mark
10: 13-16.
Friday. Unnamed, but rewarded. Matt. 10:
40-42.
Saturday. Christ's word to His own. Luke 12:
29-34; John 10: 1-5.

GLEAMS

1. During an incursion into Israel the Syrians captured a little girl. Usually such captives were treated with severity, but this little maid was an exception. She was taken into Naaman's home and became his wife's attendant.

2. Here she soon observed what a dark affliction rested upon the family by reason of the general's leprosy.

3. This serious sorrow awakened her sympathy, and she wondered if in some way she might not be instrumental in affording relief.

4. Thus she became reflective, and her reflections brought a gleam of hope. In her own country she had heard of the miraculous power of Elisha. If only her master could visit him, she believed he might be cured.

5. Her reflections produced conviction, and her conviction issued in the courage necessary to say to her mistress: "Would God my lord was with the prophet that is in Samaria! for he would recover him of his leprosy."

BRILLIANTS

1. Amiel says: "Heroism is the brilliant triumph of the soul over fear. It is the dazzling and glowing concentration of courage."

2. This "nameless" maid's courage sparkled with all the brilliancy of Amiel's high ideal. It scintillated with all the radiance of loyalty to conscience.

3. The setting of her surroundings is favorable to the exhibition of her heroism. A captive in a strange land, all about her were heathen. Hatred for the true God was easily aroused. She was in a palace under the influence of such strong personalities as Naaman and his wife. Had she stopped to consider her own interests, she might have imagined almost any evil as ensuing from such a bold suggestion—from a rebuke to practical imprisonment for life, or even death itself.

4. How thrilling and beautiful the outcome of her courageous persistency!

FLASHES

1. The truest heroism springs from being Christ-centered and not self-centered.

2. Faith is the essence of high courage. The little maid did not fear lest, if Elisha should fail to cure Naaman, she would be censured.

3. She did not stop to consider how insignificant she was. To have done that, would have weakened her for the all-absorbing task. In the simplicity of her trust in God's prophet she found strength.

4. Prompted by sympathetic love, she acted upon the purest of all motives.

5. What a little thing in itself was her commendation of Elisha! But what stupendous results followed! How much of life's richness is missed by longing to do great things! Little

duties, little kindnesses, little errands for the Master, make up the vast wealth of the finest characters.

6. Great men have won their victories and their honors by close attention to apparently insignificant details.

7. God's appreciation of the minute appears in the way He perfects the wing or the eye of an insect so tiny that it can be seen only with a microscope.

8. The Master affirmed: "He that is faithful in that which is least, is faithful also in much."

9. The timid child may be a co-laborer with God and help Him carry out His majestic plans.

GOLD DUST

Many of the marvelous advances in the physical world of recent times have come through utilizing what are termed "by products." These were formerly regarded as mere waste and were thrown away. But modern invention gathers them and transforms them into the useful and beautiful. One of these is the series of coal-tar products, yielding a great variety of perfumes and colors. In mints they have come to extract gold from the very dust of the floor and out of smoke from chimneys. In our church economy are there not many by-products that might be turned to good account for Christ? Like the little captive in Naaman's household we may all cherish these, for we know not what fragrance and beauty and wealth they may yet yield.

May 26 — A Promise and a Prophecy.
Psalm 2. Alternate Missionary Topic:
Eastern Asia (China, Japan and Korea).

DAILY READINGS

Monday. The Scripture and missions. Isa. 9:
2-7.
Tuesday. God's assuring word. Isa. 60: 1-11.
Wednesday. The promise of the cross. John
19: 17-22; Matt. 27: 39-43.
Thursday. Its foreshadowing. John 3: 5-15.
Friday. The fulfillment through us. Mark 16:
14-20.
Saturday. The kingdom coming. Matt. 16: 27;
28; Luke 17: 20-25.

THE WAIL (verses 1-3)

Why? Why? Why? is the cry that surges up from the Psalmist's troubled soul. Has not the same urgent question trembled upon all our lips in times of perplexity? He sees hosts of men hastening to the mustering place; not the common people alone are in the tumult, but kings take their position in battle array. Men of mark and distinction counsel together against the Most High. All classes seem to be in the revolt. Why? Why is all this? We are told that a medal was struck by Diocletian, still extant, having on it this inscription: "The name of Christian being extinguished." By that very means he was perpetuating the name. What an illustration of the Psalmist's exclamation: "Why do the people imagine a vain thing?"

MAJESTY (verses 4-6)

He shall make light of their wicked, futile folly and "have them in derision." By this is implied a lofty, divine contempt and also the consciousness of power to frustrate their evil designs.

"God is our fortress; in whose conquering name

Let us resolve to scale their flinty bulwarks."

THE IMPERIAL RESCRIPT

1. He whose right it is to rule will undoubtedly be established upon His throne (verse 6).

2. Here is the unbreakable promise of His ultimate, complete conquest over the entire earth (verse 8).

3. The dashing in pieces of all His opposers is here prophesied, and the fulfillment is assured (verse 9).

4. The rabbins were accustomed to say that when the Messiah came six things would return to their primeval condition: "The beauty of man, his life, his stature, the fruits of the earth, the fruits of the trees, the lights of heaven." But very much more than this have we pledged in the promise and prophecy of the glorious liberty pur-

chased for us in the work, sacrifice and Person of Christ.

MISSIONARY TE DEUMS

1. The heathen for an inheritance; the uttermost parts of the earth for a possession! To doubt the final triumph of missions would be treason against God.

2. Whittier once advised a young man to ally himself with an unpopular cause and then grow up to success with it. Unpopular as missions are with many, there is certain victory in their march around the world.

3. It is encouraging to learn that men and women are more ready to enter mission-fields today than ever before. When Hobson called for a few to join him in his hazardous adventure at Santiago Harbor, the whole crew seemed ready to volunteer. Self-sacrifice appeals to heroic souls as the greatest romance known.

4. When the Twenty-second Legion returned from the siege of Jerusalem, Titus ordered it to the Rhine, and along with it went Crescentians, who was the first to carry the gospel into Rhenish and plant the true faith. Was not God's hand in this? The very men who tore down His temple only a few miles from the Jordan were the ones to begin another upon the banks of the Rhine.

5. He must be most pleasing to Christ who has most of the missionary spirit. For this is the essence of the Christ-spirit.

6. To love the heathen with Christ's own compassionate interest is the privilege and duty of every Christian.

7. Having such love, we will cheerfully sacrifice for them as He did.

8. The Gospel is given to us as a sacred trust. We dare not keep it for ourselves alone, but give it to all mankind.

9. The lost ones of earth, wherever they are, have claims upon our sympathies, prayers and purses.

10. "Blessed are all they that put their trust in Him." So ends this stirring Psalm. When in the struggle we have done our full part for the spread of the Gospel, then may we lean back in restfulness, assured that:

"No success attends on spears and swords
Unless, and that the battle is the Lord's."

Fall River, Mass.

Time Was Up

It was Quit Coffee or Die

When a woman is brought to the edge of the grave by poisoning from the drinking of ordinary coffee day by day, and is then made a well woman by leaving it off, her experience is worth something to others that are poisoned in various ways from the same habit.

Mrs. Jeannette B. Brown, 100 Minor St., New Haven, Conn., says: "Four years ago my life hung on a very slender thread with liver, kidney and heart trouble, and a very severe form of rheumatism. I was confined to bed with hands, wrists, feet and ankles so badly swollen that they bore no resemblance to parts of the human body. I had frequent sinking spells from heart weakness when I was thought to be dying and sometimes thought to be dead. My doctor, one of the directors of the State Hospital, a very successful man in his profession, told me to stop drinking coffee and use Postum Food Coffee, as he said coffee was the primary cause of my trouble.

"I took his advice at once and discontinued medicines. Slowly the swelling disappeared, and the rheumatism left me, the sinking spells became less frequent, and I got out of bed and around the house. I was completely cured but it required some time.

"For the past three years I have been a perfectly strong, healthy woman, sleep well, with good appetite, good color, active and energetic.

"It is a great pleasure to testify to Postum that has made me a well woman again. I have many friends here and in other parts of the State who are using Postum Food Coffee regularly, and I know to their very great benefit."

THE CONFERENCES

MAINE CONFERENCE

Lewiston District

Yarmouth.—This is the fourth year of Rev. C. A. Brooks' pastorate. The membership is four times as large as it was at the commencement. A new church edifice has been built, worth \$5,500. A debt of \$2,400 rests upon it. The class-meeting has an average attendance of 38, probably the largest in proportion to its membership of any church in the State. The pastor has made 300 calls the last quarter, and the superintendent of the Home Department, 100. Fourteen copies of ZION'S HERALD are taken. The Epworth League has an average attendance of 75. A fine new cabinet organ has been placed in the church. A Sunday-school has been organized at South Freeport. Those who attend Conference will see that this is one of Portland's most beautiful and growing suburbs, and that our church here has a fine field.

East North Yarmouth.—Rev. J. H. E. Rickard has been very acceptable to this people during the nearly two years that he has been here. He will probably take work at Conference time where he can further pursue his studies. During the year 5 have joined on probation. The Sunday-school has an average attendance of 30, and the class-meeting of 18. Mr. Rickard has an excellent helpmate in his young wife.

Empire and South Auburn.—Rev. F. H. Billington has had serious and protracted sickness in his family, and has given considerable time to his Conference studies, so that his pastoral work has been somewhat curtailed. But he has done excellent work. The congregations at Empire have been unusually good this winter; the people enjoy their beautiful sanctuary. For repairs on the parsonage \$100 are in sight. The pastor's return for another year was unanimously requested.

Chebeague.—Rev. F. K. Beem took up the work here in July, and he has given such general satisfaction that his continuance has been requested. In improving the church and parsonage \$130 has been expended. Mrs. Beem has charge of a Sunday-school on the eastern end of the island afternoons, and teaches a class in the school at the church. This is a new and wise departure. Mr. Beem has been conducting a singing school for the young people. Two class-meetings are sustained. One interesting thing concerning this charge is the fact that of a membership of 114, fifty are Hamiltons, or were before their marriage. Rev. H. A. Sherman, of Peak's Island, has been assisting in special services.

Bath, Beacon St.—For the first time for quite a number of years all old bills are paid or provided for. The only deficit is for current expenses for the present year. This has meant hard work on the part of Rev. W. P. Merrill and hearty co-operation on the part of the people. Congregations are excellent; the Sunday-school has an average attendance of 100. Miss Alice Douglas, well known in literary and W. C. T. U. circles, ably conducts a kindergarten department. Mrs. Merrill superintends a prosperous Junior League. Two hundred pastoral calls were made the last quarter. More than \$9,000 of insurance is carried. Generous sums have been spent on repairs. The League has helped the finances to the amount of \$100 during the last two years. Mr. Merrill's return for the third year was unanimously requested.

West Bath.—Services have been continued all winter. Things are moving well.

Gorham, N. H.—This church greatly desires the return of Rev. W. Canham, but a larger field is open to him.

Yarmouth.—Four years ago Rev. C. A. Brooks found a membership of 23 here; it is now 100 or more; a fine church has been built and more than half paid for; the League has an average attendance of 75 at its devotional services, and the class-meeting of nearly 40. The Sunday-school has an average attendance of 50.

Recently 6 have joined from probation and 4 by letter. On the church debt \$583 has been paid this year. A fine new cabinet organ has been purchased. The church is insured for \$3,000. The pastor preaches at South Freeport afternoons, and has organized a Sunday-school there of 40 members. He has made 300 calls the last quarter; and Mrs. Barton, superintendent of the Home Department, has made 100. The people are opening their homes for Conference entertainment in a princely manner.

Durham and Pownal.—Rev. R. S. Leard has had a good year, and the people expect he will have another next year. Improvements have been made upon the parsonage and stable. Good congregations listen to the Word. A Ladies' Auxiliary has been formed at Durham that is doing excellent work; it has paid \$20 towards the salary. Pownal had paid its part of the salary some days before the close of the year, and the deficit at Durham will be small, if any. Excellent local charitable work has been done.

Personals.—Mr. Al L. Carseley, of North Pownal, one of our noblest laymen, paid his 51st ZION'S HERALD subscription recently.

Rev. C. A. Brooks' two older sons (and Elwood is only fourteen) are fitted for college.

Charles Leard, oldest son of Rev. R. S. Leard, is doing finely at Kent's Hill. A. S. L.

Portland District

West Kennebunk.—The work here has been hindered by an unusual amount of sickness, but the Sunday-school has increased in average attendance. There is a general desire for the return of the pastor, Rev. W. F. Marshall.

Kennebunk.—Any pastor is fortunate who can gain such a strong hold upon the esteem and affection of his people as has Rev. G. F. Millward. They take it for granted that their unanimous request for his re-appointment will be granted. The average Sunday congregation this year has been 123—a gain of twelve per cent. over last year. Sunday-school and Epworth League are in a prosperous condition. A surprise party was given to the pastor and his wife on the twelfth anniversary of their wedding. Among other presents was a fine dinner set. The ladies have provided a new carpet for the parsonage hall and stairs.

Biddeford.—Former pastors will be glad to hear of some needed improvements in the church edifice. The choir gallery has been enlarged by the removal of the heavy wooden partition and the bringing forward of the pulpit platform. Velvet curtains take the place of the old partition. The rear pews have been removed so as to make an aisle across the room. Toilet rooms are being built at an expense of about \$250.

Kittery, Second Church.—The new organ is in use, and is very satisfactory. Over one-half the cost has been paid. The pastor expects the whole to be secured a year earlier than the contract requires. A preaching service is now held on Sabbath evenings, with large congregations.

York.—The financial condition of this charge is better than usual. Nearly \$200 have been paid on the debt, and the benevolent collections are in advance of last year.

Portland.—The committee has arrangements well under way for the entertainment of the Bishops in May. Their business meetings will be held in Chestnut St. Church. A public reception will be held in the same place on Thursday evening, May 2. The Bishops will preach in the Methodist pulpits of Portland and vicinity on Sunday, May 5. In the evening a service will be held in City Hall in the interest of the Twentieth Century Forward Movement. Bishop Bowman is expected to preside, and Bishops Warren, McCabe and Thoburn to give the addresses.

Portland, West End.—Easter services were held, April 14. There were large audiences present and much interest manifested. The offering was over \$75. The year will close with all bills paid and a large increase in benevolent collections. The pastor, Rev. C. C. Whidden, is a tireless worker, who looks after every detail of the charge.

Saco.—The same day was observed at Saco. An offering was made to meet deficiencies, amounting to \$185, and all bills will be promptly paid. There were 186 present in the Sabbath-school. An Easter exercise, "The Easter Light," was rendered in the evening. Seven candidates were baptized, and six received on probation at

the morning service. Seven others are awaiting baptism by immersion. One of the candidates is a teacher, one a graduate, and two students of

CHURCH REGISTER

CONFERENCE	PLACE	TIME	BISHOP
Maine	Yarmouth	April 24	FitzGerald
East Maine	Clinton	" 24	Joyce

POST OFFICE ADDRESSES

Rev. S. O. Benton, 498 June St., Fall River, Mass.
Rev. N. M. Learned, Lake Placid, Essex Co., N. Y.
Rev. H. E. Foss, 110 North 17th St., Philadelphia, Pa.
Rev. T. A. Griffin, D. D., Gen. Sec. Troy Conference
Claimants' Endowment Fund, Pawling Ave., Troy, N. Y.

PREACHERS' AID COMMITTEE OF NEW ENGLAND CONFERENCE.—Please be at Wesleyan Hall, Bromfield St., Monday, May 6, at 2 p. m.

L. B. BATES, Chairman Com.

BOSTON PREACHERS' MEETING.—Secretary Thirkield will address the Preachers' Meeting next Monday, on "The Storm Centre in Education at the South." The general public are invited.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

NEW ENGLAND CONFERENCE—CHURCH AID SOCIETY.—The annual meeting of the Society for the assignment of churches will be held in Wesleyan Building, Boston, Wednesday, May 1. Churches that desire this aid for the current year should be represented at the meeting by the pastor and one official member.

GEO. S. CHADBOURNE, Sec.

W. F. M. S.—A group meeting of the churches of Lowell and vicinity will be held in Worthen St. Church, Tuesday, April 30. Sessions at 2.30 and 7.30. An interesting program has been prepared. The afternoon address will be by Miss Clara M. Cushman, and there will be other attractive features. The evening address will be delivered by Miss Miranda Croucher, on the siege of Tien Tsin. Supper served at 15 cents. Those desiring to go from Boston may avail themselves of a commutation ticket by taking the 1 o'clock express from Union Station.

GRACE G. SMITH, Cambridge Dist. Sec.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

A HOUSE WANTED IF BABIES ARE WANTED.—The Morgan Chapel desires a house and enclosed yard in the suburbs or country where it may, during the summer months, care for about fifty poor children belonging to its Day Nursery and Kindergarten. Does any one know of a place that can be obtained for such a Christlike work? Communicate at once with Rev. E. J. Helms, Morgan Chapel, Boston.

Marriages

DONNELL—LEWIS.—In Windsor, Me., April 16, at the Methodist Episcopal parsonage, by Rev. C. W. Lowell, Charles Fred Donnell, of Windsor, and Carrie B. Lewis, of Whitefield, Me. (Mr. Donnell is the only grandson of Rev. Moses Donnell, one of the pioneer members of East Maine Conference.)

STONE—BOYLE.—At their own fully equipped future residence, 29 Norfolk Ave., Swampscott, April 10, by Rev. C. W. Walker, J. Everett Stone and Sadie Boyle, both of Swampscott.

For Nervous Women

Horsford's Acid Phosphate

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

A CALL FOR PERIODICALS AND BOOKS.—There are many of our pastors in the missionary fields, at the South and West, who need religious and good literature for themselves and those under their charge, and who cannot afford to subscribe for any periodical. To furnish good reading in such cases is the aim of the Religious Periodical Bureau, conducted by the New England Conference Society of the W. H. M. S. The secretary earnestly solicits aid for this work.

Papers and magazines may be sent regularly after reading, or in bulk. Our church weeklies and the *Youth's Companion* are of inestimable value distributed in this way, and any good literature will be of great benefit. Addresses and information may be obtained by addressing Headquarters W. H. M. S. of New England Conference, Room 40, 36 Bromfield St., Boston.

After the grip, or other serious illness, Hood's Sarsaparilla is the medicine to take to restore the appetite and strength.



Thornton Academy. The pastor has a young people's class of twenty-six members preparing for admission into the church. The average attendance is nineteen.

E. O. T.

Augusta District

Skowhegan. — Rev. E. T. Adams, the pastor, and his wife have had quite a severe attack of the prevailing epidemic, but have so far recovered as to attend to their regular work in its every detail. The year to them has been one of hard and constant work. Many things of interest and importance have come in for a share of attention, and every department of the church has been faithfully served. He has not only seen the fruit of his labor rewarded by an increase of his congregations, but in the salvation of souls and a continual growing interest especially among the young people of the society. Among other good things he witnessed, at the last quarterly conference, the burning of several notes that have been a burden to the church for some years past. These notes have been a great annoyance to the brethren and the pastor, and when committed to the flames they were delighted to see the paper burn. On debts \$250 have been raised. Mrs. Adams has her share of credit in the debt-raising, as was shown in the quarterly conference, when an expression of thanks to her was given by a rising vote. Great credit is due her for the blessed service which she renders to the Junior League. The children praise her for her devotion to them. Mr. and Mrs. Adams have a host of friends who are very desirous for their return another year, not only in the Methodist society, but throughout the village and town with its thousands of inhabitants. At the fourth quarterly conference he was unanimously asked to remain another year, and in addition to this request, a petition of 95 names was presented by the presiding elder from the young people of the League and society bearing the same request. We hope and pray that health may be given them so that they may see their way clear to serve this church another year, if the powers that be so say. The pastor has made over 500 visits in his parish during the year. The Epworth League is doing excellent work. Here is a noble company of young people who stand by the pastor and faithfully co-operate with him in his efforts to build up the church.

Buckfield. — Rev. H. C. Munson was appointed to this charge to fill out an unexpired term of

E. S. Hooper, who left in September to attend school. By his preaching ability and great interest in the work, he and his excellent wife have so endeared themselves to the people that a general invitation was extended to them to remain the coming Conference year. Expectations are fully met concerning his work. The people hold him and his wife in the highest esteem. Not only members of his own flock, but the entire community, have helped in supplying them with many of the necessities of life, so that they have lacked for no good thing during the winter. Coming to this people late in the fall, he did not have the advantage of an early beginning immediately after Conference, but he at once won the good feeling of the people, so that he could work advantageously. During the year about \$200 have been expended on the property, all of which is paid. We think the outlook for this charge is better than it has been for several years, though the church has been greatly depleted by deaths and removals, many of the young people seeking employment elsewhere. Mr. and Mrs. Munson were kindly remembered at Christmas time, and a watch-meeting was held with greater interest than ever seen here before. The Sunday attendance is large, and the spiritual interest good and growing.

Fairfield. — Rev. G. R. Palmer is in touch with every department of church work, and fails not to make his presence felt in the home and among the people with whom he dwells. He and Mrs. Palmer are held in the highest esteem, not only in the church, but in all the town. A good measure of health has been given them through the year. He has filled his pulpit every Sunday. The people say, "Excellent sermons and an increase in congregations since he came here." Much-needed improvements have been made in the cellar during the year at a cost of \$270. Of this \$107 has been paid, and the other hundred is cared for, so that it is no embarrassment for the present. In addition to this expense of improvements, a debt of \$230 has been paid on the parsonage and the mortgage canceled. Much credit is due the ladies for this debt-raising. All reports show a healthy growth in this society. Epworth League, Sunday-school and class-meeting reports indicate a healthy condition. The Home department, under the watchful care of the pastor, is worthy of mention. This work shows a membership of 57, with seven visitors, who weekly look after the interest of the work, so a large part of the congregation, either in the Sunday-school or in the home, study the Bible lessons. Here, also, is to be found a flourishing Junior League under the care of the superintendent, Mrs. Sarah F. Palmer, wife of the pastor. It numbers 38, with an average attendance of 20, though the weather has been unfavorable most of the winter. The children are greatly interested in the illustrated lessons furnished by Mrs. Palmer. Quite a number of the children accepted Christ on Decision Day in the Sunday-school, who are members of the League. Mrs. Palmer is doing a great work for and with the children. A children's class has been formed for religious instruction, with Mrs. Flora A. Files as leader. Mr. Palmer has a unanimous invitation from the fourth quarterly conference to remain another year. Benevolences and finances are being looked after.

Richmond. — Rev. S. Hooper is closing his third year with this church. He has so endeared himself to the people that at the fourth quarterly conference he was unanimously requested to remain another year. Since October first he has made 475 pastoral visits, seen 40 persons converted, and taken 17 on probation. In the great revival which he conducted during the winter more than fifty persons professed religion. He will gather 40 of them into the church. Religious interest continues.

Gardiner. — Easter was a great success; 11 persons were baptized, and 15 received in full connection. At this service the last note of indebtedness against the church was burned at the altar, while the large congregation sang "Praise God from whom all blessings flow." During the present pastorate \$1,800 of indebtedness has been paid. The church, for the first time in twenty years, can say, "No debt on our church." For improvements, also, \$400 has been paid. The Junior League has recently been re-organized, and a mission band formed with a membership of 25. The Woman's Missionary Societies and the Epworth League have seen their best year. During the pastorate of

Rev. A. A. Lewis he has officiated at 157 funerals. The church is very unwilling to part with him, but we presume, if the Bishop thinks best, he will move up the river, as the church at Waterville has extended to him a unanimous invitation to succeed Rev. G. D. Lindsay.

Waterville. — With sadness we record the fact that Rev. G. D. Lindsay, the pastor, continues very ill. It is with sincere regret that the church is compelled to let him go from them. Mr. Lindsay has done a great work since coming to Waterville, as he has done in every pastorate in this Conference and in East Maine. He has been one of our strong men in every way for the church, and loved by all who have had the good fortune to make his acquaintance. His sickness will prevent him from attending Conference this year, and for the first time in twenty-seven years he will be absent at roll-call. We ask the prayers of the brethren in his behalf. He has not been able to fill his pulpit since January, but it has been well supplied by different preachers. The church is holding together, as becometh loyal men and women of the Lord. The benevolences are cared for, and the finances of the church are well in hand. The last care of the pastor was in providing means for the little indebtedness on the church. After he was taken sick and confined to his house, with the use of his pen he called to his room persons whom he thought would help in bearing financial burdens. In this he was successful, and he tells the writer that every dollar is pledged, or paid, so that not a dollar remains on the church, but on individuals. This was the burden of his soul.

Madison. — The pastor, Rev. S. E. Leech, has seen on this charge two years of constant hard work. When he came here he had not where to lay his head. Rents were so scarce that it was impossible to hire a house for several weeks. He saw the necessity of a parsonage, and at once set to work to procure the means to build. His people partook of the same spirit, and before the year was ended he had a home and was in it. This parsonage cost \$1,700. Before the close of that year the church was burned, but the pastor and people agreed at once that a new church must be built, and, as a result of their efforts, in December of the second year a new edifice was dedicated free of debt, costing \$7,000. This gives them a church property worth \$10,000, with a

Pyramid Pile Cure

Physicians Recommend It, Druggists Sell It, Everybody Praises It

If we could sell one package of Pyramid Pile Cure to every person in America who is troubled with piles and who would gladly give the 50 cents to be rid of piles, we would have about ten million dollars. The only reason that we don't sell that many packages this year is that we will not be able to get ten million people to try it. Just one application will prove its merit and amply repay the cost of the whole box.

The effect is immediate. Comfort comes at once and continued treatment will cure any case no matter how bad.

Pyramid Pile Cure soothes the inflamed surface the instant it touches it, heals it, reduces the swelling and puts the parts into a healthy, active condition. There is no substitute for it. Nothing compares with it.

We have never heard of a single case that it failed to cure; we have heard of thousands that it has cured quickly and completely.

Here are a couple of letters recently received.

From Geo. C. Gelek, Owens Mills, Mo.:

"Some time ago I bought a package of Pyramid Pile Cure for my wife who had suffered very much. The first trial did her more good than anything she has ever tried. It is just what is claimed for it."

From Richard Loan, Whipple, Ohio:

"I have used the Pyramid Pile Cure and am entirely pleased and satisfied with results. It does the work and no mistake."

The proprietors of the Pyramid Pile Cure could publish columns of similar letters, but these are enough to show what it will do in different cases.

All druggists sell Pyramid Pile Cure or will get it for you. It is 50 cents per package and made only by the Pyramid Drug Co., Marshall, Mich.



Epworth Organs are easy to buy

Example: Style 401 is \$45.00 payable as follows:—\$25.00 when organ is received and approved, \$11.25 in three months and \$11.25 in six months. (Factory prices—no agents.) Send for catalog. Mention this paper. WILLIAMS ORGAN & PIANO CO. 67 Washington St., Chicago

Forks In Sterling Silver.
and The Latest Patterns
Spoons and most Desirable Weights.

FOSTER & CO.

32 WEST STREET, BOSTON

AARON R. GAY & CO

Stationers and Bank Book

Manufacturers

ACCOUNT BOOK

Of any desired pattern made to order.

122 State St.

BOSTON

DR. STRONG'S

The Saratoga Springs Sanitarium

Saratoga Springs, N. Y.

For health, rest or recreation. The appointments of a first-class hotel. Elevator, suites with bath. Electricity, massage, Turkish Russian, Sulphur, Hydro-Electric, Nauheim, Mineral, and other baths. Sprague's Hot-air treatment for rheumatism. Sun parlor and promenade on the roof. Saratoga waters. Dry, quiet atmosphere, with much sunshine. Illustrated booklet free.

debt of only \$1,000, and that on the parsonage for which they pay four per cent. interest. No happier people are to be found on the district. But amid all this work and care in church building, Mr. Leech has not neglected the needs of his flock in the least. He has found time to visit and minister to the sick, care for the dying, comfort the mourner, and lead souls to Christ. He has made nearly five hundred pastoral visits, praying in all of the homes into which he has gone. His congregations have steadily increased, the religious interest has deepened, and a goodly number have sought the Lord. At the last visit of the presiding elder, on a Sunday evening, two precious souls came to Christ, one was baptized, and two received in full connection. More are to be taken in soon. Great credit is due the pastor for the present church prosperity, and to this noble band of men and women as well, for their co-operation in the work. They are so religious that it reaches to their pocket-books, and they just enjoy paying into the treasury of the Lord. The current expenses of the church are nearly paid up for the year. The Epworth League is in a flourishing condition; a Junior League was organized in January, with growing interest, and a children's class has been formed which is receiving instruction from the pastor. The last quarterly conference said to the pastor unanimously, "We want you another year."

C. A. S.

EAST MAINE CONFERENCE

Bucksport District

Brewer.—Rev. J. Tinning, the pastor, has been laid aside for several weeks, but hoped to be able to resume work the Sabbath before our Annual Conference. This is the fourth year of his stay with this church. During the year 13 persons have been received in the church, and 9 baptized. He has had good congregations, and his efforts have been highly appreciated by those with whom he has been associated. It is hoped that a new church edifice will take the place of the old one, in the near future.

Ellsworth.—An effort is being made to repair the church edifice, and to pay the debt on the parsonage. The pastor has been quite successful in securing pledges. Rev. J. P. Simonton is closing his third year of successful service. His reappointment was requested by a unanimous vote.

East Franklin.—The chapel at this place is finished, and has been occupied for several weeks. They need a pulpit set to complete their work. Will not some one generously donate this to a needy society? The building has cost nearly \$1,400, and but \$20 indebtedness rests upon the property.

Surry.—Rev. M. S. Preble has been diligent in work for this church. This field tests the resources of the pastor. The work is hard, and in some respects discouraging. Our membership is small, and far from being wealthy. The pastor has made many friends, and speaks kindly of the people.

Harrington.—Rev. E. A. Carter was laid aside several weeks early in the year, but has recovered so as to meet the demands made upon his time and strength, to the satisfaction of his people. The request for his return was earnest and hearty.

Eddington.—We found a well-satisfied people at this point. Rev. S. M. Small has rendered



With these

three things you can wash. Just so you can do many other things that are tiresome, unhealthy, unpleasant and wasteful. If it's necessary, well and good; but it isn't with PEARLINE'S way is best, easiest, quickest, most economical—no soap, no washboard, no rubbing, little work—best results. 635



LEA & PERRINS' SAUCE

THE ORIGINAL AND GENUINE WORCESTERSHIRE.

All dishes, such as soups, fish, meats, gravy, game, salads etc. are doubly appetizing and digestible when flavored with—Lea & Perrins' sauce.

BEWARE OF IMITATIONS.

SIGNATURE ON EVERY BOTTLE.

Lea & Perrins

John Duncan's Sons Agents-NEW YORK.

good service, and has his reward in the esteem he has secured on the part of the people. The society is small, and it requires much self-sacrifice on their part to sustain the services of the church. The debt on the parsonage has been reduced \$125.

Columbia Falls.—Rev. W. P. Townsend, the pastor, closed his work here the 17th of March, and has returned to New Jersey. He felt compelled to do this because of conditions he could not control. His work has been well received, and his influence on the community for good will not soon be lost. We wish for our brother the largest success.

Bar Harbor.—Our work here is in a prosperous state. Rev. S. L. Hanscom has secured a strong hold on the people. His congregations are large, and a hopeful spirit prevails. A strong move will be made to pay the indebtedness resting on the parsonage property. The pastor of this church meets with conditions not found on any charge in our Conference. The tide of worldliness pressing in upon the churches during the summer months is something awful. This church has had an increase in its working force. Mr. Roy E. Smith, secretary of the Bar Harbor Y. M. C. A., and his wife, both devoted Methodists, have been received by letter. Mr. Smith has been elected superintendent of the Sunday-school. The vote for the pastor's return was unanimous.

Southwest Harbor.—Rev. F. W. Brooks is closing his second year with this church. His efforts have been well received, and he has won the esteem of his church and the people. They have no desire for a change of pastors. Mr. Brooks is especially earnest in pastoral work. As a rule, such men are in demand. Some reduction has been made in the debt on the parsonage property. We called on Rev. Dr. Fernald, and found him happy in his enforced retirement, and with health somewhat improved. His home is in a place "beautiful for situation." He is able to do light manual work, and feels the better for the exercise.

West Tremont.—This charge has been under the care of Mr. A. P. Thompson, a local preacher. He has done excellent service, and has made up for inexperience by hard, tactful service. The debt which has rested on the church building has been paid, and the property secured to the society. The people earnestly desire his services the coming year.

South Deer Isle.—The church here feels the loss that has been going on for many years. At one time this was a flourishing business place, a large fleet of fishermen sailing from this port. This business has entirely died out. Many have felt compelled to seek employment in other places. The outlook is not encouraging. Rev. H. Hill, the pastor, is highly esteemed for his manly character and ability as a preacher.

East Maine Conference Seminary.—The spring term has opened well, and the faculty are much encouraged. The school needs the hearty encouragement and aid of the preachers. We have a good school, with a capable teaching force, and it demands, and should have, the hearty co-operation of all the members of the Conference. D.

Rockland District

Wiscasset.—Rev. B. G. Seaboyer is closing up the year well. The church has raised a thousand dollars during the year for current expenses, etc. The Sunday-school is on the upward grade. A deepening interest in churchly life prevails, and there is a general desire for the pastor's return next year.

Damariscotta.—Under the aggressive leadership of Rev. F. Palladino, a stronger courage

Zion's Herald

Founded, 1823

SUBSCRIPTIONS

Per Year, \$2.50

Ministers and their Widows, 1.50

Single Copies, 5 Cents.

THE DATES on the paper following the name of the subscriber shows the time to which the subscription is paid.

DISCONTINUANCE.—Papers are continued until there is a specific order to stop. When no word is received it is supposed the subscriber desires the paper continued.

SUBSCRIBERS writing on business should give the name of the post-office to which the paper has been sent.

REMITTANCES may be made by Money Order or Registered Letter. Checks, if used, should be drawn on some bank in Boston, New York or Chicago.

RECEIPT. If this is desired, send a stamp when remitting.

FOR ADVERTISERS it is one of the best mediums that can be employed for New England. It reaches weekly 17,500 families. Advertising rates sent on application.

Specimen Copies Free.

All letters on business should be addressed

GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston

and life are manifest in this charge. The church is in a condition of prosperity on the whole. The "Mills" needs to be "born again," that churchly and Methodist and Christian loyalty and life and vigor may be brought into exercise for the benefit of the community and the advancement of God's cause. The Ladies' Guild has been an aggressive force in financial and social lines. A hundred dollars have been raised by this company of live women, and 300 calls have been made upon the sick during the year. The Band of Willing Workers have been kept busy, and the little ones have raised \$15 for worthy objects. Death has made sad inroads upon the society during the year. Eight members have been called from labor to rest. Seven have been converted. The new church project is getting a stronger hold upon the people. It must come shortly. Mr. Palladino's return is emphatically requested.

Woolwich.—Good reports were rendered. The social services are improved. The Sunday-schools are good. The Epworth League is aggressive. The Juniors are doing well. The class-meetings are excellent. All work is encouraging. A desire for Rev. F. W. Towle's return was expressed.

Waldoboro.—"We want no change here" were the words by which the elder was greeted, and the quarterly conference emphasized the thought. Rev. J. A. Weed has labored assiduously and successfully. Old bills have been paid to the amount of \$300. New library books have been purchased, and new singing books for social services have been bought. Good sermons on live themes, abundant pastoral labors, and tireless activity are characteristic in a preacher highly appreciated by the good people of Waldoboro and Winslow's Mills.

North Waldoboro and Orff's Corner.—Rev. J. W. Price is closing another year with "banners flying." The church and parsonage property have been insured for \$1,500 in the Church Insur-

ance Company. Twenty-one persons have been converted during the year. Recently a woman in advanced years was converted at her home during a season of prayer on the occasion of a pastoral call. This active pastor would put to shame many a younger man by his constant and persistent labors. It is consecrated "business" that all the charges are looking for.

Southport.—Forty miles by train; fifteen miles of execrable wheeling through indescribable mud; a row in a dory across Sheepscoat Bay at low water after sunset; a tramp through the rock-weed and pastures of Hendrick's Head to find the road, after dark, and a walk of half a mile through the mud and woods by the sense of feeling, brought us to the church, a little late for the evening appointment, but a good social time was enjoyed. The presiding elder forgot to let the Steamboat Company know his quarterly conference intentions, so they did not consult with him concerning change in departure of their boat; therefore he was simply left to make the romantic excursion above mentioned. It is always a pleasure to visit Southport. We meet here Rev. J. D. Payson, one of our supernumeraries whose nervous condition will not suffer him to take work for the present; but we are glad to report him much improved in health. Rev. C. F. Butterfield is closing pleasantly his third year. The charge suffers many drawbacks because of the scattered condition of the work, and on account of the unfortunate location of the church edifice. The question of rebuilding in a different location is being mooted. A large summer residence calls for the best church facilities and a continuance of the faithful pastoral oversight bestowed during the past three years.

East Boothbay.—In a year of earnest, faithful service in the pulpit and in the homes of the people Rev. W. A. McGraw has won his way to the hearts of his parish. The charge has been changed by the withdrawal of South Bristol. This is a community in which the only "church" is an unorganized society made up of heterogeneous elements which holds services in a "union" church edifice. For twenty years Methodist preaching has been supported. The desire which for many years has been smoldering is to try another denomination, and hereafter, for a time, the pulpit will be supplied by the pastor of the Congregational society of Bristol Mills. This is no reflection upon Methodists, or the Methodist denomination, or the "unorganized society." It is simply a legitimate desire and change. May God's blessing be upon the people of South Bristol, and we hope the new pastor may succeed in "organizing" a church, even though it may be a "union" church. Mr. McGraw's work in East Boothbay has been on the victory side, and his return for another year is heartily requested.

Boothbay Harbor.—The reports are excellent. The Sunday-school is prosperous. The Epworth League is doing splendidly. Advancements have been made on spiritual, financial, and benevolent lines. Two barrels of clothing have been sent to the Deaconess Home. The Literary department is in a flourishing condition. Congregations continue good. The evening services are still largely attended. With Mrs. Williams' consecrated voice in song, Rev. H. L. Williams makes these evening services of special interest.

Georgetown and Arrowsic.—Rev. C. F. Smith is closing up his third year with the high esteem of his people. The recent revival services were of value in quickening the life of the church. Several were converted. Two have been received on probation. Benevolences are well cared for. Finances are well in hand. The church and parsonage property at Georgetown has been insured for \$1,500 in our Church Insurance Company. Mr. Smith's return is earnestly desired.

Windsor and North Windsor.—At North Windsor we dropped into the middle of a revival. The pastor is on the top of the tide and is jubilant. Five have been received into full membership recently. Class-meetings are excellent. Rev. C. W. Lowell is full of labors, and his return is much desired.

North and East Vassalboro.—Rev. E. S. Gahan, "the preacher of the Conference," is most earnest and faithful in labors. Though hampered by a serious infirmity, few men can compass more upon a charge. He gives "attention to reading," and is fitted for the strongest pulpit. At the same time no interest is permitted to

NEW HAMPSHIRE CONFERENCE

Reported by REV. O. S. BAKETEL, D. D.

LITTLETON is "beautiful for situation," the joy of the north country. It was a delightful spring day when the train bore a happy crowd into the town. The examining board and the Conference classes had been on hand a day ahead for their duties.

Wednesday evening a fine audience assembled in the Methodist church to listen to a lecture by Dr. Olin A. Curtis, of Drew Theological Seminary, on "A Chaplain's Experiences on Board the Scout Ship 'St. Paul' during the Spanish-American War." It was greatly enjoyed by all.

THURSDAY

The 72d session of the New Hampshire Conference was promptly called to order at 9 o'clock by Bishop J. N. FitzGerald, who announced hymn 822. He read Isaiah 12 and Philippians 2, and led in prayer. He then conducted the communion service, assisted by the presiding elders.

The secretary of the last session called the roll of members, after which S. E. Quimby was chosen secretary by acclamation, this being the twenty-fifth consecutive time.

Dr. W. L. Davidson, secretary of the American University, was introduced and addressed the Conference.

Dr. Charles Parkhurst, editor of ZION'S HERALD, followed, presenting the interests of our paper, and handing to the stewards a check for \$194.

A. L. Smith, A. P. Tasker, E. C. E. Dorion, and T. E. Cramer were elected assistant secretaries.

I. C. Brown was chosen statistical secretary. He nominated his assistants, and they were elected.

G. R. Locke was elected Conference treas-

urer, and the assistants nominated by him were elected.

The standing committees were elected. The time for meeting was fixed for 8.30 each morning.

A draft on the Book Concern for \$384, and one on the Chartered Fund for \$22, was ordered, and put in the hands of the stewards.

A statement from the treasurer of the Episcopal Fund asking for \$1,142, with an addition of \$260 that we were short last year, was referred to the presiding elders for apportionment to the charges.

The Book Concern report was referred to the committee on Education.

It being Fast Day by appointment of the Governor, a special service was ordered to be held at 1.30 P. M.

The 13th Question was taken up. The three presiding elders read their reports, and the characters of the effective elders were passed.

A. G. Smith having left our church and connected himself with the Universalists, it was ordered that he be entered withdrawn. The secretary was instructed to ask for his parchments.

The supernumerary list was called. G. J. Judkins and J. H. Hillman were granted a superannuated relation at their own request. M. T. Cilley and Elihu Snow were changed to the effective relation. The case of O. W. Bryant was referred to the committee on Conference Relations. Those who had been five years or more in this relation were also so referred. All others passed in character.

The case of G. W. Norris was referred to the favorable consideration of the board of stewards.

The presiding elders were instructed to nominate a committee on Church Insurance.

After notices, and doxology, the benediction was given by the Bishop.

At 1.30 P. M., Fast Day services were held, led by D. J. Smith.

At 2 P. M., the Missionary Sermon was

If Your Wife

is nervous and your doctor's medicine does her no good, why don't you write to Dr. Greene about her and get his advice? This will not cost you anything, and it will probably be the means of making your wife a well woman.

Dr. Greene's address is 34 Temple Place, Boston, Mass. He is the discoverer of Dr. Greene's Nervura and has the greatest success curing nervousness in all its forms. It is no exaggeration to say that thousands of women and men have been made well through his counsel. Absolutely no charge for advice by mail.

Epworth League California Excursions

Account Fifth International Convention of Epworth League, San Francisco, July 18-21.

San Francisco is an ideal summer resort—weather always cool.

Trip thither in summer, across high tablelands of New Mexico and Arizona, is pleasant—air bracing, no oppressive heat or dust.

Best way to go is via Santa Fe Route, only line under one management, Chicago to San Francisco; three daily trains to California, Fred Harvey meal service, personally-conducted excursions.

On the way visit Indian pueblos, and petrified forest, also Grand Cañon of Arizona—world's greatest scenic spectacle, now easily accessible.

See southern California—its noted resort hotels, idyllic valleys, majestic mountains, smooth beaches and lovely islands, its old missions, its semi-tropic fruits and flowers, its great oil wells. This important section reached via Santa Fe Route cheaper than most other lines and with greater comfort.

Extremely low round-trip rates; liberal stop-over privileges; choice of routes returning; open to everybody. All ticket agents sell via Santa Fe Route. Descriptive literature on request.

Address, Gen. New Eng. Agt., A. T. & S. F. R'y, 332 Washington St., Boston

Santa Fe Route

[Continued on page 538.]

preached by Daniel Onstott. His text was Romans 10: 13-15.

This was followed by the Deaconess anniversary, in charge of C. H. Farnsworth. Dr. Watkins had with him Miss Fisk, Miss Wiles, and Miss Chisholm, who by song and address put the work of the Deaconess Home and Hospital on the hearts of the people.

At 4 p. m. Dr. O. A. Curtis gave a stirring lecture on "Morality as Related to the Christian Faith."

A large congregation gathered in the evening for the anniversary of the Freedmen's Aid and Southern Education Society. The presiding officer was Dr. S. McLaughlin. The speaker was Dr. M. C. B. Mason. He was at his best, and the audience was greatly delighted with him.

FRIDAY

The morning prayer service was led by Elwin Hitchcock.

The journal of yesterday was read and approved.

The statistical secretary called the list of charges not having handed in their papers. Only four were found delinquent.

The 23d Question concerning the superannuates was taken up, and all passed in character. Four of them briefly addressed the Conference.

C. N. Tilton was appointed to canvass for the *Methodist Review*.

Geo. B. Goodrich, C. J. Brown, W. J. Atkinson and C. C. Garland were reported as having completed the Conference course of study. They passed in character, and were elected to elder's orders.

Guy Roberts, R. E. Thompson, W. F. Ineson, and Arthur Wadsworth, were passed and advanced to the studies of the fourth year.

I. B. Miller, E. C. Clough, A. W. Frye and C. A. Reed were continued in the studies of the third year.

A. M. Shattuck, W. A. Hudson, J. G. Cairns, D. E. Burns, C. W. Martin, were passed and continued on trial in studies of the second year.

A. M. Markey had completed the conditions of the second year, and also the third year's work, and was passed and advanced to studies of the fourth year.

The remainder of the forenoon was spent in introductions and addresses. The following were introduced, but did not speak: Rev. Messrs. Gunderson of the Norwegian Danish Mission Conference, Wood and Canham of the Maine Conference. The following spoke: Rev. E. J. Aiken, of the New Hampshire Bible Society; Miss Prather, of the Chicago Training School; Dr. M. C. B. Mason, of the Freedmen's Aid Society; Dean Wright, of the Boston Correspondence School; Dr. McDowell, of the Board of Education; Dr. Mills, of the Twentieth Century Thank Offering Commission; Prof. Barker, of Boston University; Miss Bancroft, of the Woman's Home Missionary Society; and Dr. J. M. King, of the Church Extension Society.

The Bishop read a telegram of greeting from the Vermont Conference, in session at Lyndonville, referring to 2 Cor. 9: 10, 11. J. W. Adams and J. M. Durrell were appointed to formulate a reply.

Notices were given, the doxology sung, and Dr. Mason pronounced the benediction.

The anniversary of the Woman's Home Missionary Society was held at 2 o'clock, in charge of Mrs. C. H. Farnsworth. The house was nearly full at the opening of the service and was soon crowded to its limit. Chairs were placed in the aisles, and many stood. It continued in this condition until after 5 o'clock. Miss Henrietta Banerott gave a most interesting address.

At 3 o'clock, with G. W. Buzzell presiding, was held the anniversary of the Sunday School Union and Tract Society. Dr. T. B. Neely made his first appearance among us, and gave an excellent address.

Dr. O. A. Curtis gave his last lecture at 4 o'clock on "The Deity of our Lord." It was a masterly work. The great audience listened with breathless interest. At its close Dr. McDowell offered a tender prayer, after which the audience gave expression to its great appreciation of Dr. Curtis' work and a hearty invitation to come again.

The Epworth League anniversary was held at 7.30. Another great audience assembled. William Warren, the Conference president, was in the chair. Dr. McDowell and Dr. Mills were the speakers. They combined the thoughts of education, twentieth-century thank-offering, and Epworth League. It was a great meeting.

SATURDAY

The morning service was in charge of William Woods, and Dean Wright spoke.

The business session began promptly at 9 o'clock. The journal of yesterday was read and approved.

W. M. Cleveland read the report of the committee on Education, which was adopted.

The committee on Insurance was appointed, who presented a report. Pending its adoption the Conference was addressed by Mr. Hart of the National Mutual Church Insurance Society.

R. T. Wolcott was appointed auditor of the accounts of the Conference treasurer.

The Freedmen's Aid report was read by Samuel McLaughlin, and adopted.

Dr. W. V. Kelley, of the *Methodist Review*, was introduced and addressed the Conference.

Rev. C. L. White, general secretary of the New Hampshire Baptist Association, was introduced, and presented the fraternal greetings of his denomination.

Dr. H. A. Starks presented the interests of Wesleyan University.

Rev. H. O. Cady was introduced, and spoke in the interests of missions.

The chairman of the stewards presented the basis of their report, which was adopted. They expressed their sorrow that the receipts were less than usual, so that all beneficiaries will have to be cut.

Under the 11th Question Wm. Magwood was elected to local deacon's orders.

Emile Palisoul, the French missionary at Manchester, was admitted on trial and elected to deacon's and elder's orders under the missionary rule.

E. C. E. Dorion, J. E. Sweet, G. W. Jones, and A. M. Markey, the class of the second year, were called forward and addressed by the Bishop, admitted to full membership, and elected to deacon's orders. The Bishop's address was full of practical good sense, and will be remembered by all who heard it.

The board of examination was appointed. Miss Miranda Croucher, of China, was introduced.

After the notices the Bishop pronounced the benediction.

Conference met at 2 o'clock for the memorial service, Dr. Knowles in the chair. The opening services were conducted by Irad Taggart and M. T. Cilley.

J. E. Robins read the memoir of S. C. Keeler; C. W. Dockrill that of A. C. Coult; J. W. Adams spoke of Mrs. Eliza Matteson, as no memoir had been prepared, and then read memoirs of Mrs. S. P. Heath and Mrs. S. E. Quimby; C. U. Dunning read the memoir of Mrs. C. W. Dockrill. The memoirs were adopted, and Conference adjourned.

The anniversary of the Woman's Foreign Missionary Society was held at 3 o'clock, in charge of Mrs. C. W. Taylor. The address was by Miss Miranda Croucher.

At 4.30 the pastor's wife tendered a reception to the pastors' wives at the parsonage. It was a delightful occasion, and all the wives who were in attendance were present.

At 7.30 the Missionary anniversary was held, presided over by W. C. Bartlett. Rev. H. O. Cady, of China, gave the address.

SUNDAY

The Sabbath was a beautiful spring day. From all the surrounding country the people flocked in. To provide accommodations, services were held in the Opera House that will seat about a thousand people.

The love-feast began at 9 o'clock, led by D. J. Smith, one of the fathers of the Conference and one of the most beloved men in the body. There was a rapid flow of testimony and song for an hour and a quarter. By this time the hall was densely crowded. Chairs were brought in to fill the platform, and soon all the space was taken. The sermon by Bishop Fitzgerald, from Rom. 6: 8, on being dead to the world, was a strong and able putting of the truth.

At 3 p. m. the church was packed. The six candidates for deacon's and the six for elder's orders were called, and ordained by Bishop Fitzgerald. Those ordained deacons were: E. C. E. Dorion, G. W. Jones, Wm. Magwood, A. M. Markey, J. E. Sweet, and Emile J. Palisoul. The elders were: W. J. Atkinson, W. T. Carter, G. B. Goodrich, C. C. Garland, C. J. Brown, and Emile J. Palisoul. The last one in both these classes was ordained under the missionary rule, being in the French work.

This was followed with a strong sermon from Dr. T. B. Neely, from 1 Cor. 1: 23: "We preach Christ crucified."

In the evening at 7.45 another great congregation gathered in the Opera House for the Church Extension anniversary. J. M. Durrell was the presiding officer. The regular choir was reinforced by a large company of the laity and ministry, and the result was a grand service of song. Dr. James M. King was the speaker, and he was at his best. Both he and Dr. Neely are strangers among us. They have made a good impression, and will be welcomed when they come again.

By the way, what a company of visiting brethren we have had! Some sessions have been largely given to speech-making. No one has been a bore. They have not made long talk. All have been full of spice that has given freshness and life to the facts. We heard, a few years ago, a clamor against so many speakers of this kind, but this time we have heard not a word of complaint.

MONDAY

C. U. Dunning led the morning service at 8.30.

The business session began at 9 o'clock. The journal of Saturday was read and approved.

The Conference treasurer read his report, and, having been audited, it was adopted.

W. S. Searle read the report of the Bible Cause, which was adopted.

The report on Ministerial Support was presented by E. N. Jarrett and adopted.

A. B. Rowell read the report on Sunday-schools and Tracts, which was adopted after a slight amendment, fixing Rally Day the last Sabbath in September in place of the second Sunday in October.

H. F. Quimby read the report on Church Benevolences, which was adopted. An effort was made to abolish this as a standing committee, but it was not favored by the Conference.

A motion was made to reduce the size of the Conference journal by cutting the reports to not more than five hundred words. After some discussion it was defeated.

Rev. J. C. Osgood, fraternal delegate from the N. H. Yearly Meeting of the Free Baptists, was introduced and presented the greetings of his denomination.

C. N. Tilton and A. E. Draper were added to the examining board.

The triers of appeals were appointed.

Edgar Blake was appointed to preach the Missionary sermon next year, with Joseph Simpson as alternate.

Dr. T. B. Neely addressed the Conference, urging loyalty to our own publications.

The statistical secretary presented his report, which was adopted.

The stewards distributed their funds to the Conference claimants.

The post-graduate committee of last year was reappointed.

Thomas Whiteside read the report of the committee on ZION'S HERALD, which was adopted.

The committee appointed to prepare a reply to the greeting from the Vermont Conference reported the message that had been sent, which was heartily adopted by the Conference.

J. M. Durrell read the report of the committee on Church Extension, which was adopted.

Took up the order of the day — the vote on the constitution. The debate was very brief. Quite a number had gone home. The vote, which was by count, stood 54 for to 15 against.

H. D. Deetz read the report on the Conference Seminary, which was fully discussed, the Conference being addressed by D. C. Knowles, J. M. Durrell, J. E. Robins, and others. Dr. Knowles reported that the entire \$200,000 was now on subscription. This was received with great applause. No secondary school in Methodism has such an endowment as this, it now amounting to \$250,000. Money is needed for some new buildings that must come in the near future. The report was adopted.

The committees on Personal Statistics, Correspondence and Temperance reported, and the reports were adopted.

The Deaconess Board was elected. The report was presented. Pending its adoption Dr. Watkins, secretary of the New England Deaconess Home, addressed the Conference and asked them to take a room in the new Hospital. In less than fifteen minutes he had the thousand dollars asked for.

Rev. W. F. Cooley, pastor of the Congregational Church of Littleton, presented the greetings of his denomination.

Dr. C. H. Mead, of New York, was introduced.

Voted to adjourn to 7.30.

At 2 p. m. the Temperance anniversary was held.

Bishop FitzGerald introduced Dr. Mead, who gave a rousing address, one that stirred all hearts.

This was followed by a Twentieth Century Educational anniversary. The speakers were D. C. Knowles, Prof. J. M. Barker of Boston University, Dr. H. A. Starks of Wesleyan University, and Dr. E. M. Mills.

At 7.30 the Conference met for the closing session, the Bishop in the chair. Mellen Howard conducted the devotional service.

The committee on Missions presented their report of the distribution of the missionary money for the benefit of the charges.

Reports were presented and adopted from the committees on Sabbath Observance, Conference History, and Parsonages.

A letter was read from George W. Norris. The Bishop announced the transfer of E. C. Strout from the Maine Conference and of Daniel Onstott to that Conference.

C. M. Howard, J. D. Folsom and W. H. Hutchin were made supernumerary at their own request.

It was voted to ask the Bishop to appoint S. E. Quimby Conference evangelist; also to appoint D. C. Knowles, W. R. Webster, E. R. Wilkins, James Noyes, and G. H. Hardy to the same positions they have held the past year.

The following were elected district missionary secretaries: Concord District, R. E. Thompson; Dover District, Thomas Whiteside; Manchester District, C. N. Tilton.

After the proper representation, Joseph E. Montgomery, H. E. Foote, and B. P. Wilkins were admitted on trial.

C. E. Clough was advanced to the studies of the fourth year, conditioned on psychology.

By recommendation of the committee on Conference Relations, because of the new rule concerning supernumeraries, C. J. Fowler, George A. McLaughlin, and E. C. Langford were granted a superannuated relation. The same committee recommended that O. W. Bryant be entered on the Conference journal, "Withdrawn under complaints."

Grace Church, Haverhill, Mass., and Hinsdale were put in nomination as places for the next Conference session. After full representation, the Conference by an almost unanimous vote accepted the invitation to go to Haverhill. A vote of thanks was extended to Hinsdale for their hearty invitation.

Resolutions of thanks to the Bishop, the pastor and wife, people of the town, choir, press and railroads, were passed.

A collection of \$19.32 was taken for the session.

S. E. Quimby has served as Conference secretary for twenty-five consecutive years—a record not equaled in many Conferences. Dr. Knowles voiced the feelings of the Conference in kind words to him and closed by presenting him a purse of gold. Mr. Quimby, amid much emotion, expressed his thanks to the Conference. All united to sing, "Blest be the tie that binds."

A vote of thanks was extended to the statistical secretary and his assistants, and to the Conference treasurer and his assistants, for their efficient services.

A resolution touching our twentieth century gifts was read by Dr. Hills, and adopted by the Conference.

Voted that the committee on program for the next Conference be instructed to secure, if possible, the services of Dr. Olin A. Curtis for a series of lectures.

There being no further business, it was voted that, after the reading of the journal, devotional services, and the reading of the appointments, the Conference stand adjourned.

The Bishop read a portion of Scripture. M. T. Cilley led in prayer. The Bishop then spoke helpful words, and closed by reading the appointments. The doxology was sung, and benediction pronounced by Bishop FitzGerald.

The appointments are as follows:

CONCORD DISTRICT

O. S. BAKETEL, Presiding Elder

Alexandria, Supplied by A. H. Reed
Ashland, E. C. E. Dorion
Bethlehem, Wm. Ramsden
Bow Mills and Bow, Sup. by Henry Candier
Bristol, L. D. Bragg
Centre Sandwich, E. R. Perkins
Chichester and London, To be supplied
Colebrook and Stewartstown, W. F. Ineson

CONCORD:

Baker Memorial, E. C. Strout
First Church, Joseph Simpson
E. Colebrook & E. Columbia, Sup. by N. L. Porter
East Haverhill, Supplied by G. M. Newhall
East Sandwich, Supplied by E. R. Perkins
East Tilton, To be supplied
Franklin Falls, C. U. Dunning
Gilford, R. E. Thompson

Gilmanton,
Groveton,
Haverhill,
Jefferson,

LACONIA:

First Church,
Trinity,
Lancaster and Grange,
Lisbon,
Littleton,
Landaff and Lyman,
Milan and Dummer,
Monroe and North Monroe,
Moultonboro,
North Haverhill,
Penacook,
Piermont,
Pittsburgh & Beecher Falls, Sup. by W. Magwood
Plymouth, W. M. Cleveland
Rumney and Ellsworth, A. M. Shattuck
South Columbia, Supplied by A. H. Drury
South Tamworth, Supplied by W. S. Frye
Stark, Supplied by W. P. White
Stratford, J. H. Vincent
Suncook, R. T. Wolcott
Swiftwater and Benton, W. A. Hudson
Tilton, Wm. Warren
Warren, H. E. Allen
Weirs, G. L. Lowell
West Milan, Supplied by E. J. Canfield
West Thornton, Supplied by A. P. Reynolds
Whitefield, E. R. Reynolds
Woodsville, W. A. Loyne

D. C. Knowles, Ladd Professor in N. H. Conference Seminary; member of Tilton quarterly conference.

James Noyes, superintendent N. H. Orphans' Home; member of Franklin Falls quarterly conference.

E. R. Wilkins, Chaplain N. H. State Prison; member of Baker Memorial quarterly conference.

S. E. Quimby, Conference evangelist; member of Tilton quarterly conference.

DOVER DISTRICT

J. K. ROBINS, Presiding Elder

Amesbury, Mass., H. D. Deetz
Auburn and Chester, Sup. by Frank Hooper
Danville, Supplied by C. M. Tibbets

DOVER:

St. John's, E. S. Tasker
French Circuit, Supplied by W. H. Leith
East Kingston, Supplied by John Cairns
East Rochester, M. T. Cilley
Epping, E. N. Jarrett
Exeter, Wm. Woods
Greenland, A. E. Draper
Hampton, J. N. Bradford

HAVERHILL, MASS.:

First Church, L. R. Danforth
Grace Church, M. C. Pendexter
Third Church, J. T. Hooper
Kingston and Fremont, Supplied by M. Tisdale

LAWRENCE, MASS.:

First Church, F. C. Rogers
Garden St., James Cairns
St. Mark's, F. H. Corson
St. Paul's, W. S. Searle
Merrimacport, Mass., C. W. Dockrill
Methuen, Mass., W. T. Boultonhouse
Milton Mills, A. M. Markey
Moultonville and Tuftonboro, G. W. Jones
Newfields, W. B. Locke
Newmarket, C. W. Taylor
North Wakefield & East Wolfboro, Dana Cotton
Portsmouth, Thomas Whiteside
Raymond and East Candia, W. J. Wilkins
Rochester, G. W. Farmer
Salsbury, G. A. McLucas
Sanbornville and Brookfield, G. R. Locke
Smithtown, B. P. Wilkins
Somersworth, G. N. Dorr
W. Hampstead, E. Hampstead & Sandown, Sup. by L. N. Fogg

MANCHESTER DISTRICT

G. M. CURL, Presiding Elder

Antrim, J. H. Trow
Brookline, H. J. Foote
Canaan St. and Canaan, W. T. Carter
Chesterfield, Noble Fisk
Claremont, R. Sanderson
Contoocook and Webster, J. G. Cairns
Derry, First Church, Supplied by J. W. Adams
East Deering, Supplied by I. N. Beale
East Lempster & S. Acworth, Sup. by W. F. Felch
Enfield and West Canaan, F. O. Tyler
Fitzwilliam Depot & Richmond, A. Wadsworth
Grantham & W. Springfield, Sup. by C. T. Matthews

Grasmere and Goffstown, A. B. Rowell
Henniker, D. E. Burns
Hillsboro Bridge & Hillsboro Centre, L. C. Brown
Hinsdale, Supplied by E. J. Deane
Hudson, W. J. Atkinson
Keene, J. M. Durrell
Lebanon, Edgar Blake
Londonderry, J. P. Frye

MANCHESTER:

First Church & Massabesic, C. H. Farnsworth
St. James', E. Snow
St. Jean's, Emile J. Falisoul
St. Paul's, Sam'l McLaughlin
Trinity, C. N. Tilton
Mariboro and West Swanzy, Claudius Byrne
Marlow, J. E. Montgomery
Milford and Amherst, I. H. Miller
Munsonville, Supplied by Geo. Hudson

NASHUA:

Arlington St., C. C. Garland
Main St., Elwin Hitchcock
Newport, Wm. Thompson
North Charlestown & West Unity, Guy Roberts
North Salem, C. A. Reed

Supplied by A. E. Roberts
H. F. Quimby
D. W. Downs
C. E. Clough

Supplied by C. D. Hills
C. L. Corliss
J. L. Felt
W. C. Bartlett

T. E. Cramer
Willis Holmes
A. W. Frye
G. B. Goodrich
J. E. Sweet
C. E. Eaton
A. L. Smith

Supplied by W. S. Emery
Sup. by W. Magwood
W. M. Cleveland
A. M. Shattuck
Supplied by A. H. Drury
Supplied by W. S. Frye
Supplied by W. P. White

J. H. Vincent
R. T. Wolcott
W. A. Hudson
Wm. Warren
H. E. Allen
G. L. Lowell
Supplied by E. J. Canfield
Supplied by A. P. Reynolds
E. R. Reynolds
W. A. Loyne

Peterboro,

SALEM:

First Church and Ayer's Village, E. S. Collier
Pleasant St., J. Roy Dinsmore
Sunapee and South Newbury, C. W. Martin
West Derry, D. C. Babcock
West Rindge, D. J. Smith
Winchester and Westport, To be supplied
N. D. Bigelow

W. R. Webster, vice-president Mallaleu Seminary; member of Nashua, Main St., quarterly conference.

G. H. Hardy, Conference historian; member of Brookline quarterly conference.

C. J. Brown, left without appointment to attend one of our schools; member of Manchester, Trinity, quarterly conference.

Methodist Social Union

The April meeting of the Boston Methodist Social Union was held Monday evening, April 22, at the American House. After a season of social fellowship, the company assembled in the dining hall, where grace was invoked by Rev. E. M. Taylor, D. D. After dinner a few matters of business were attended to, among which was notice of the death of M. S. Nichols, of Lynn. It was voted that an invitation be extended to President McKinley, and such members of his cabinet as may be in Boston at that time, to attend the June meeting. Prayer was offered by Rev. R. L. Greene, D. D., of Lynn, and music was rendered by the Banjo, Mandolin and Guitar Club of the Boston Y. M. C. A. The second number of "The Outlook" was read by Rev. Geo. S. Butters, of Somerville. The several items were well put and splendidly received.

The guests of the evening were: Rev. Herbert S. Johnson, pastor of the Warren Ave. Baptist Church, Boston; William B. Millar, field secretary of the International Committee of the Young Men's Christian Association; R. M. Armstrong, Massachusetts State secretary of the Y. M. C. A.; George W. Mahaffey, general secretary of the Boston Y. M. C. A.; S. B. Carter, of the Boston Y. M. C. A.

President Rand, in introducing the first speaker, referred especially to the Young Men and to the fact that this was "Y. M. C. A." night. Rev. Herbert S. Johnson spoke on "The Twentieth Century Young Men and Our Responsibility to Them." The needs of young men are that they shall have work enough to do, also recreation. The modern young man needs sympathy, and especially the truth. Every one must be true to his intellect; it is God-given. We can meet these young men fairly and ask them to investigate fully, and they will thus find our Christianity to be the truth. Above all else young men need the Lord Jesus. True life can emanate only from Him. Science, culture, art, are but flowers on the grave which Jesus alone can call to life.

William B. Millar spoke on the "Adaptability of the Y. M. C. A. to the Needs of Young Men." The church through the Y. M. C. A. has met the needs of young men through its various agencies, in finding work and helpful surroundings. Its opportunity to help boys is great, and the Association is branching out into a splendid work for boys. A better equipment is needed, and much more work for the spiritual advancement of these boys. Mr. Millar told of the growth of the railroad Y. M. C. A. work. There are now 160 branches. The college Y. M. C. A. is also reaching a class of young men who were before growing away from the Christian religion. The work of the Y. M. C. A. in the army and navy was explained, and its remarkable success.

Geo. W. Mahaffey spoke briefly on the opportunity and responsibility which come to Boston and its inhabitants through the large number of people who reside within fifty miles of this city. Also on the work now being done by the Y. M. C. A. in meeting the needs here. He gave some interesting information concerning the coming 60th anniversary of the Y. M. C. A. in Boston, June 11-16 next.

On account of the lateness of the hour, R. M. Armstrong desired to be excused from speaking, and the meeting closed with the benediction by Rev. L. H. Dorchester.

10¢ Per Month { Will 30¢
Guaranteed Pay

THE WHITE SAND OIL COMPANY

Capital \$5,000,000.
Organized to produce oil in the great oil fields of Pennsylvania, West Virginia and Ohio.

HUNDRED WELLS NOW PRODUCING the highest grade oil in the world. No experiment. Managed and endorsed by Cleveland business men and bankers. A limited number of shares, par value \$1.00 each, now offered at 25 cents per share. The Cleveland Finance Company are fiscal agents for The White Sand Oil Company. For particulars, Address CLEVELAND FINANCE CO., 428 Garfield Building, Cleveland, O.

The Conferences

[Continued from Page 535.]

suffer. Mr. Gahan believes a pastor can find time enough to study if he will. So the presiding elder believes. Let all unstudious preachers supernumerate and make room for men of growing mind. The Epworth League, which has been in a state of hibernation—or defunction—for some time, is to be “born again.” Indications of a better life appear on the charge. Repairs on church property have been compassed at East Vassalboro.

Clinton.—A life and liveliness akin to a “launching day” here prevail. The Annual Conference is in every mind. Enthusiasm is the word. The work is in an encouraging condition. Apportionments will all be met. A weekly literary meeting of young people in the church is a point of great interest. Rev. A. H. Hanscom is the right man for the place. No thought of a change is entertained. An enthusiastic invitation for his return was extended.

Belfast.—The second year of Rev. G. E. Edgett's pastorate closes well. Church interests are well cared for. The young people are looked after in the formation of two new social and benevolent societies—the “Rainbow” for the ladies, and the “David and Jonathan” for the young men. Much interest and enthusiasm are manifested. Mr. Edgett's return is requested.

Rockport.—“A year of enthusiastic and aggressive life” tells the story for this charge. The year was begun with discouragement and a “poor dying rate;” but a not-to-be-discouraged pastor, aided by a no less determined wife, has made the “wilderness rejoice and the desert blossom as the rose.” “We can pay but \$300,” began the year; “We will pay \$400,” was the mid-year song; and now the triumphant slogan is: “We will pay our pastor \$500, and house.” The congregations are large and the evening services crowd the vestry. Class-meetings are a success. The Epworth League is alive and good for much on both spiritual and financial lines. Rev. J. H. Gray must be returned, is the only thought in the hearts of church and community in general.

Camden.—The year closes prosperously. There is a most encouraging outlook. An increasing attendance and interest still prevail. The Epworth League is prosperous, increasing in numbers, and finely active. Mr. T. C. Dickens is the efficient president. Class-meetings are on the up-grade. Sister Dunton is leader. Excellent reports were given by the local preachers, Messrs. Cross and Williamson. Rev. G. M. Bailey's return was strongly requested by the quarterly conference, with no exception.

Rockland.—Pratt Memorial has seen no better year for many a pastorate. In improvement of church property \$2,200 have been raised and expended. All finances are well in hand. A growing spiritual life is manifest. Ten have been converted in the Sunday-school. Six have been received from probation and three by letter. Rev. L. L. Hanscom is heartily invited to be returned.

Thomaston.—Good reports were rendered at the fourth quarterly conference. In a revival at South Warren, an out-appointment, eleven have been converted. A strong Junior League of 65 members is a promising feature of the church life. The thank-offering reported for the year is \$1,200. The Sunday-school is in good condition. The Epworth League is flourishing in its various departments. There has been a net gain of twelve for the year. Rev. W. H. Dunnack's return is requested.

South Thomaston.—Here was my last quarterly conference for the year. I got to it through eight miles of mud, but found a good-sized attendance of the officary. Reports were excellent. “Snow and weather” have interfered much with services, but the church pushes to the front. The Sunday-schools of this rural and sea-side district live all winter. They don't believe in hibernating. The pastor and his wife take an active interest in the Sunday-schools, and this is so much appreciated that the people do not cease to talk about it. Sister Baker and a large junior department have become a prominent feature in the life of the church. A very earnest request for Rev. W. C. Baker's return another year was made.

Vinalhaven.—This flourishing and aggressive

community becomes, by the earnest request and vote of a strong, independent, organized church, a charge of the East Maine Conference and the Rockland District, and for the first time a Methodist pastor is to be appointed. There is needed a good preacher, a good pastor, a good citizen, a discreet man who loves God and Christianity and is ready to give his best self to the work of leading men to the Light of the

World. There is but one church in a community of 2,500 people. A beautiful church edifice costing \$10,000 was erected and dedicated to the service of God last year in the place of the former edifice which was destroyed by fire. An excellent parsonage awaits the man who shall be appointed. Who shall he be? We bespeak for him a year of delightful service and triumphant success in this new field. T. F. J.

FAMOUS CLARA BARTON

The Universally Loved and Honored President of The Red Cross Society Gives Her Endorsement For Dr. Greene's Nervura.

Clara Barton, the Best Known Woman in the World, and Head of the Great Benevolent Red Cross Order, gives Recognition to Dr. Greene's Nervura Blood and Nerve Remedy. Miss Barton by her Encouraging Words, thus Widens Her Helpful Influence to All Classes and Conditions of People who Need Health and Strength.

Who does not know of Clara Barton and the great society of which she is the practical, hard working President?

Ask any of the Boys in Blue, who so gloriously upheld our banners in the Spanish War; ask them who is the most heroic woman in the world, and they will answer with one accord “Clara Barton.”

Superintending in person, in the midst of those fever stricken ranks in Cuba, the supplies and the medicines which our own government failed to provide, Clara Barton's services to our soldiers will ever remain fresh in their memories. It is beyond question that Clara Barton and her relieving forces saved thousands of precious lives in that campaign.

Every battlefield of modern times could tell a similar tale.

All civilized and even barbarian nations yield courtesy and consideration to the cause Clara Barton represents and the official emblem of her society.

Armenia, Africa, and India have cause to praise her good works.

In the midst of deepest carnage her flag, the Red Cross, is never fired upon.

The whole earth recognizes it and bows before it.

Surrounded by the clashing interests of a selfish world Clara Barton stands for generosity, untiring energy, and sublime devotion to the relief of distress.

Mothers bless her for the lives of sons.

Wives give her grateful thanks for husbands restored to them by her timely aid.

Children owe her gratitude for fathers safe return.

If Clara Barton gives her endorsement to a medicine, let every sufferer take heed, because she speaks solely in the interests of humanity. This is what she says:

“We have tried Dr. Greene's Nervura blood and nerve remedy, and although the remedy has been in our hands but a short time, we judge that the remedy has all of the merits which are claimed for it. We shall still continue its use, with the expectation that we shall be able to indorse it still more highly.” CLARA BARTON,

President of the American National Red Cross, Washington, D.C.

Dr. Greene's Nervura blood and nerve remedy is indorsed and recommended by more people whom it has cured, more physicians, more hospitals and more charitable societies than any other remedy in the world, and if you wish to be made well and strong again, if you wish health to take the place of disease, if you wish to know what it is to be without pain, weakness, nervousness, humors or indeed any kind of nervous or physical suffering, take Dr. Greene's Nervura blood and nerve remedy.

Consultation, examination and advice in regard to any case may be had free, personally or by letter, at Dr. Greene's office, 34 Temple Place, Boston, Mass. Call or write to-day.

VERMONT CONFERENCE

Reported by REV. CHARLES F. PARTRIDGE.

THE 57th session of the Vermont Annual Conference opened in the thriving village of Lyndonville with the preliminary work of the board of examination, Tuesday afternoon, April 16. Twenty-four candidates in the various classes were present, and sixteen of the members of the board. Geo. O. Howe being absent on account of sickness, Geo. W. Hunt was elected chairman in his stead.

Tuesday evening, Dr. J. M. King not being present, Rev. A. J. Hough, of White River Junction, interested the audience with his favorite lecture, "How to Get There."

WEDNESDAY

Wednesday morning at 8 o'clock Dr. A. L. Cooper conducted an hour of devotional services, which served to create a spiritual atmosphere for the opening of the regular sessions of the Conference at 9 o'clock, when Bishop Earl Cranston took the chair.

The usual sacramental service was conducted with the assistance of several elders.

The Bishop introduced himself to the Conference with a few plain, practical and felicitous remarks.

F. W. Lewis, the secretary of last Conference, read the Conference roll. Of the 108 upon the roll 68 answered to their names, 1 had been transferred, and 4 had died. Of the 14 probationers, 10 were present and 1 had been transferred.

F. W. Lewis was re-elected secretary, and appointed as his assistants J. A. Dixon, L. K. Willman, and R. F. Lowe.

Geo. L. Story was elected statistical secretary; L. O. Sherburne, treasurer, with C. O. Judkins, assistant; W. N. Roberts, railroad secretary; and A. L. Cooper, biographical secretary.

The hours of meeting and adjourning were fixed, and the usual standing committees as printed in the Minutes of last year, with a few alterations, were elected.

The Bishop announced that the Conference was authorized to draw upon the Book Concern for \$334, and on the Chartered Fund for \$22, which drafts were ordered.

Dr. Charles Parkhurst, editor of ZION'S HERALD, with burning words presented the claims of that paper, and with them a check for \$119, that sum representing the share of this Conference based upon the circulation of the paper within its bounds, from the amount set apart by the Wesleyan Association for distribution among the six New England Conferences in aid of wornout preachers, their widows and orphans. Bishop Cranston earnestly commended the HERALD, and especially the self-sacrificing work of its editor.

Miss Nettie B. Prather described somewhat the work of the Chicago Training School in its efforts to fit its workers for labor in any field, whether city, home or foreign, and plead for prayer and sympathy in its behalf.

Dr. W. T. Davidson, of the American University at Washington, D. C., was introduced, and in the presentation of the needs of the University and its mission he announced that President McKinley had for some time been a trustee deeply interested in its plans, and that recently the name of Vice-President Roosevelt had been added to the board.

Dr. T. Corwin Watkins, secretary of the New England Deaconess Home and Training School, described its work, and was followed by Miss Mae Chisholm, a deaconess from the Home, who sang the beautiful solo, "In the Secret of His Presence."

Dr. A. A. Wright, at the Boston Correspondence School, presented with somewhat of detail the purposes of that institution.

Miss Josephine Fisk, superintendent of the New England Deaconess Home, was introduced and spoke briefly.

W. S. Smithers and C. S. Nutter, as auditing committee, reported the accounts of the treasurer for last year as correct.

Documents were distributed to the various committees, and announcements made.

Chas. F. Partridge, S. H. Smith, O. E. Newton, and three laymen—F. S. Hale, Windsor; Chauncy Temple, St. Albans; and C. B. Simpson, Sheffield—were appointed a committee with reference to the

National Mutual Church Insurance Company.

Geo. L. Story not having appeared, I. S. Yerks was substituted as statistical secretary, and nominated C. M. Charlton and A. C. Dennett as his assistants.

Conference being adjourned by expiration of time, the doxology was sung, and the Bishop pronounced the benediction.

Dr. A. L. Cooper presided at the statistical session at 1 P. M.

The Missionary Sermon was preached by R. J. Chrystie, from the text, "He shall see of the travail of his soul and be satisfied" (Isaiah 53: 11). His words were listened to with intense interest, and the sermon was creditable alike to the speaker and to the cause he represented.

Following this came the anniversary of the Deaconess work, to which Miss E. Mae Chisholm gave spiritual inspiration by the singing of several solos; Miss Elizabeth Wiles represented the work of the Training School, with a special message to young women; Miss Josephine S. Fisk, who is a Vermonter, the general work, with many illustrations from actual cases; and Dr. Watkins, the financial interests by the request of an offering for the expenses of those who represented the Home. The offering amounted to \$15.

Bishop Cranston then consecrated Miss Millie Mae Martin, of White River Junction, a deaconess, using the impressive ritual service provided for that purpose.

Wednesday evening was devoted to the Missionary anniversary, the address being given by Rev. H. Olin Cady, D. D., for several years a missionary at Yang-tse-Kiang, China, having entered the work in West China fourteen years ago. Dr. Cady was born in Middlebury, Vt., and his native hills are typical of the masterful address made by him.

Just as the service was about to close, Dr. James M. King, corresponding secretary of the Church Extension Society, appeared, and for a few moments moved the audience with rapid changes from laughter to strong emotion, as with facetious anecdote and epigrammatic sentences he pictured the

work of that Society, especially in relation to territorial expansion.

THURSDAY

Thursday morning W. S. Smithers conducted the devotional services until the arrival of the Bishop, who gave a brief talk on Moses as a leader because of his self-abnegation.

The Minutes were approved, and the further reading of the roll-call was ordered omitted.

Dr. A. L. Cooper was directed to send the new century greetings to the New Hampshire Conference now in session, in view of the fact that sixty years ago, when this territory was a part of that Conference, a session thereof was held at Lyndon, and no Conference has since met in the same town.

G. L. Story, W. M. Newton and A. E. Atwater were appointed to convey the sympathies and regrets of the Conference to such members as were necessarily detained at their homes.


Those who applied for admission on trial and in full membership, applicants for local deacon's or elder's orders, supernumeraries, and such cases as the cabinet may desire to refer, were referred to the committee on Conference Relations.

J. E. Knapp introduced a resolution requesting the Bishop to transfer F. H. Roberts, a former member of the Conference, who went West at the desire of his wife now deceased, seven years ago, back to his old home, that he might spend the remainder of his life and work among kindred and friends. The resolution being passed, the Bishop announced his transfer from the Northern Minnesota Conference.

The presiding elders were passed in character and presented their reports, which detailed the work of their districts in the way of advance movements, new buildings, repairs, electric fixtures, etc., from the material standpoint, and improved spiritual conditions which promise good for the future.

The elders in each district were passed in character and reported with reference to their collections.

Dr. T. B. Neely, corresponding secretary of the Sunday School Union and Tract Society, represented the various interests in



You Pay Double the Money

In many cases when you buy vehicles and harness from the agent or dealer. We do without these people and reduce the price of our goods to you to the extent of their commissions. We make 175 styles of vehicles and 65 styles of harness and sell them to the consumer direct from our factory at wholesale prices.

WE HAVE NO AGENTS

You pay a profit to nobody except our manufacturing profit, and you get the best goods which a given amount of money will buy. In a factory of the size of ours you get the best possible selection. Our large illustrated Catalogue contains cuts of everything we make. Remember that we ship our vehicles and harness anywhere for examination and guarantee safe delivery and warrant everything.

No. 222—Driving Wagon. Has "Long Distance" axles, open head springs, Bailey loops, rubber covered steps and solid rubber tire. Price with shafts, \$65. Same as others sell for \$40 to \$50 more than our price.

No. 65—Single Buggy. Harness. Price with rubber trimmings \$18. Good as retails for \$25.

SEND FOR LARGE FREE ILLUSTRATED CATALOGUE.

Elkhart Carriage and Harness Mfg. Co., W. B. Pratt, Sec'y, Elkhart, Indiana.

DIGITO MONSTRARI



The man who has adjectives to shed should prepare to shed them right here.

Perhaps we are extravagant about this table, but we have at least the courage of our convictions. We call it *unquestionably the finest and most classic of all Colonial designs seen in these warerooms in the past twelve months.*

It is not the sort of piece which should be described with a pedler's exactitude. Notice a few things—the great, sweeping track of the base, the 7 Doric columns rising above it, the

deep cross-banded box-frame, and, more than all, the austerity of Greek lines in the whole design.

The wood is the old-growth, richly-veined, tough mahogany of Honduras—the wood that turned the edges of the first tools which tried to work it.

Paine Furniture Co

Rugs, Draperies and Furniture
48 CANAL ST., BOSTON

his charge, speaking particularly of the value of the *Sunday School Journal* and the necessity of the use of our own denominational literature.

Dr. J. M. King addressed the Conference with reference to some phases of the Church Extension work.

J. M. Barker, professor of sociology in Boston University, represented its Theological School.

Miss Henrietta Bancroft, of Washington, D. C., spoke for one of the twenty-five departments of the Woman's Home Missionary Society.

After announcements the Conference adjourned, Dr. H. O. Cady dismissing them.

At 2 o'clock p. m., the anniversary of the Woman's Home Missionary Society was held, Mrs. A. H. Webb presiding. Miss Henrietta Bancroft, field secretary of the Deaconess branch, spoke in its interests, giving an interesting description of its work among the colored people and poor whites of the South, among the Indians of the West, the natives of Alaska, and the Chinese of the Pacific coast.

The anniversary of the Sunday School Union was addressed by Dr. T. B. Neely on the defects of the Sunday-school work, condemning many of the methods now in use.

The first address of the evening was given by Dr. E. M. Mills, general secretary of the Twentieth Century Thank offering Commission, especially with reference to Christian education and the duty of the Methodist Episcopal Church to conserve its own denominational schools. Dr. W. F. McDowell followed with an able address upon Christian education in general.

FRIDAY

Friday morning the Bishop continued his description of Moses as a leader, by referring to his great desire for the security of Israel.

After the reading of the journal, action was taken limiting visitors' speeches to ten minutes.

Dr. H. A. Starks represented Wesleyan University; H. Olin Cady, the Missionary Society; Miss Miranda Croucher, of Tsun Hua, the W. F. M. S.; L. H. Elliot, the American Bible Society; and Frank L. Hart, of Chicago, the National Mutual Church Insurance Co. A paper prepared by him and signed by two members of the committee on Church Insurance, setting forth the merits of this company, was accepted and adopted, after some discussion.

Rev. George W. Morrow, of Burlington, presented the greetings of the Vermont State Christian Convention, and Rev. J. W. Burgin, of Hardwick, those of the Free Baptist. To these C. S. Nutter briefly responded.

Revs. G. A. Downey, of the Lyndonville Freewill Baptist Church, and E. C. Tedford, of the Baptist Church, were introduced, and invited to seats with the Conference.

James W. Illsley from the Vermont Baptist Convention, recently a supply at Waterbury Centre, was admitted into full membership, and his ordination recognized as that of an elder, after the usual disciplinary questions.

The list of the supernumeraries was called, and the following were changed to the superannuate relation: N. W. Wilder, W. H. Dean, E. S. Morse, Isaac McAnn, S. B. Currier, J. A. Sherburn. O. M. Boutwell and F. K. Graves were made effective. Thos. Trevillian was reported deceased, and S. S. Brigham, John McDonald, J. H. Wallace, O. D. Clapp, A. B. Blake and F. M. Miller were continued.

Of the superannuated preachers, W. C. Robinson, W. R. Puffer and Alonzo Hitchcock were reported deceased. A. M. Wheeler, Peter Merrill, W. H. Wight, G. L. Wells, W. D. Malcom, H. A. Bushnell, C. W. Morse, John Thurston, were continued.

Rev. A. C. Hussey, of St. Johnsbury, presented the fraternal greetings of the Vermont State Baptist Convention.

The Bishop was requested to appoint A. L. Cooper as Conference Evangelist, and he reported briefly his work for the past year, in which he declared he had grown neither weak nor weary, though busily engaged.

None had been expelled or withdrawn under complaints during the year.

The state of Conference business required some measure to expedite matters, and the hour of meeting was again changed to 8 A. M. for devotional service, and 8.30 for business.

A recess was taken while the Conference Historical Society held a meeting to elect its officers as follows: A. L. Cooper, president; Geo. L. Story and J. O. Sherburn,

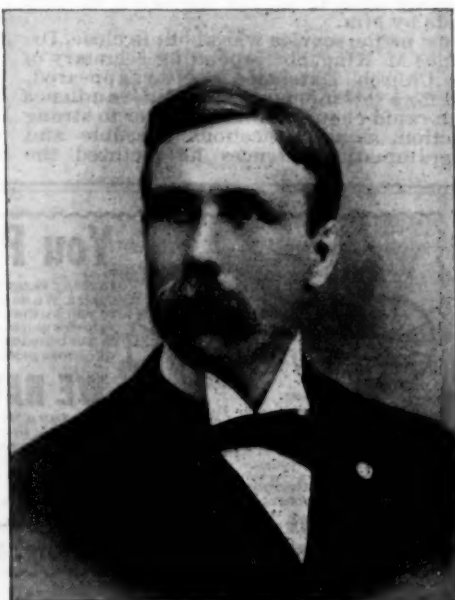
vice-presidents; W. R. Davenport, corresponding secretary, treasurer and custodian; C. O. Judkins, recording secretary.

Adjourned after announcement, with benediction by the Bishop.

In the afternoon the anniversary of the Woman's Foreign Missionary Society was made most helpful and interesting by the presence and words of Miss Miranda Croucher, of Tsun Hua, formerly of Boston, as she related her story of "Saved by Grace," through the thrilling experiences of the siege of Tien-Tsin, made public through the press, but so much more graphic and inspiring when coming from her lips.

At the memorial service which followed, the eulogy of W. R. Puffer was read by P. A. Smith, followed by remarks by himself, P. N. Granger and C. P. Taplin; that of W. C. Robinson by J. T. Baxendale, with remarks by C. P. Taplin and G. L. Story; J. A. Sherburn verbally eulogized Alonzo Hitchcock, who was the oldest member of the Conference in length of service and the next to the last one of those who formed the original membership when separated from the New Hampshire Conference. The obituary of Thomas Trevillian was read by A. L. Cooper, with remarks by A. J. Hough. A. L. Cooper commemorated the virtues and labors of Mrs. J. D. Beeman; P. N. Granger those of Mrs. Sylvester Donaldson, in a paper prepared by himself, but read by Chas. F. Partridge at his request; and W. S. Smithers represented Mrs. S. P. Fairbanks. The sad yet from the standpoint of Christian faith joyous service was closed with the benediction by J. A. Sherburn.

In the evening the Bishop gave his interesting lecture upon "The Cross and the Dragon."



NEW PRESIDING ELDER OF MONTPELIER DISTRICT

Rev. William M. Newton was born in Barnard, Vt. Converted at the age of seventeen, he was soon licensed to preach by that church. Graduating from Wesleyan University in 1894, he joined the Vermont Conference the same year, and was stationed at Waterbury. In 1898 he was elected Principal of Montpelier Seminary. He is a man of fine presence and an able preacher.

SATURDAY

Saturday morning Bishop Cranston continued his talk upon Moses as a leader, by referring to his great faith and the vision of God which came to him because of it.

The minutes were read and corrected, and it was then ordered that the class or admission in full connection be allowed to record their votes upon the constitutional question after such admission and before the declaration of the vote.

A response to the greetings sent to the New Hampshire Conference was received as follows: "Your courteous and brotherly greeting affords us peculiar pleasure, and is hereby heartily reciprocated. We are with you and our worldwide Methodism in its magnificent twentieth-century plans for universal Christian conquest. See 2 Thess. 2:13." Signed by order and in behalf of the New Hampshire Conference by J. W. Adams and J. M. Durrell.

The Bishop announced the board of ex-

amination as follows: G. W. Hunt, E. J. Gale, W. S. Smithers, F. T. Clark, J. A. Dixon, F. W. Lewis, C. O. Judkins, R. C. T. McKenzie, W. M. Newton, E. L. M. Barnes, Chas. F. Partridge, G. W. Manning, L. N. Moody, M. S. Eddy and R. F. Lowe.

The new constitution was read and adopted by a unanimous rising vote, count to be given later.

The class in studies of the fourth year was called, and the following were passed in all their studies and elected to elder's orders: Frank K. Graves, E. L. M. Barnes, E. W. Sharp, Wm. T. Miller, Milton H. Smith, J. E. Badger and A. A. Estabrook were continued in the class, not having completed the work on account of sickness.

Of the class in studies of the third year, W. S. Dunn, G. M. Burdick, X. M. Fowler, G. W. Manning, O. E. Aiken, and W. R. Mather were advanced to the next class.

Of the class in studies of the first year W. F. Hill and O. B. Wells were advanced to the next class without condition, Wm. Shaw was conditioned on one study, and Geo. E. Deuel on two. F. M. Barnes and C. W. Kelley were continued in the same class.

O. B. Wells and N. A. Ross, having complied with the required conditions, were elected local deacons.

C. W. Ross and O. E. Newton were elected local elders.

L. K. Willman, Charles G. Gorse, Geo. C. McDougall, Arthur C. Dennett, C. M. Charlton, and I. S. Yerks, having completed the required studies of the first two years, were called to the front seats and addressed by the Bishop in a plain, practical, common-sense manner as to the character, duties and privileges of the Christian minister, as a man sent of God to minister to men. The usual disciplinary questions were asked, the presiding elders and committees reported, and all the above were admitted to full connection. Geo. C. McDougall was elected to deacon's orders and C. M. Charlton to elder's.

H. S. Fuller had been transferred, and A. C. Fuller was discontinued at his own request on account of failing health, a resolution of sympathy and regret being accorded him.

J. O. Sherburn presented a report in behalf of the trustees as to the work of Montpelier Seminary, which was accepted and adopted, followed by an address by Principal W. M. Newton, representing the conditions and needs.

At 2 p. m., the anniversary of the Temperance Society was held in the Congregational Church, with addresses by Rev. Geo. E. Cooley, of Rutland, and Hon. C. J. Ferguson, of Burlington, setting forth the merits and demerits of local option and prohibition.

At 3.30 the Conference resumed its sessions, A. L. Cooper presiding by appointment.

After devotional services, Dr. M. C. B. Mason presented the interests of the Freedmen's Aid and Southern Education Society, of which he is one of the secretaries.

By oversight, the memorial service was not made an official session of the Conference, so that the memorials presented therein were accepted and adopted.

Several communications, referring principally to woman suffrage, were ordered referred to the committee on Temperance.

By request of the Bishop, F. W. Lewis presented a *résumé* of a communication from the Book Concern.

The treasurer was directed to apply certain moneys in his hands to Montpelier Seminary.

Reports being announced as in order, that for the stewards was presented by J. D. Beeman, who reported the receipts from various sources \$2,741.81, which they had divided as equitably as possible; their action was approved, with direction to distribute the same after the close of the Conference. F. D. Handy reported for the committee on Education; R. F. Lowe for board of Deaconess Work; R. J. Chrystie for Sunday-schools; A. H. Webb for Freedmen's Aid and Southern Education Society; W. H. Atkinson, Tracts; M. B. Parounagian, American Bible Society; P. A. Smith, Church Literature.

The treasurer's report was presented by L. O. Sherburne.

A. E. Atwater reported for the committee to nominate Fraternal Delegates and Visitors to literary institutions, as follows: To the State Convention of Congregational ministers and churches, Rev. A. J. Hough; to the State Baptist Association, Rev. A. B. Enright; to the Free Baptist Yearly Meeting, Rev. C. O. Judkins; to Montpelier Seminary, Rev. E. J. Gale and wife, Rev. X. M. Fowler and wife, and Miss Mary Pomeroy; to Boston University, Rev. W. M. Newton; to Wesleyan Association, Rev. J. D. Bee-

man; to Woman's College of Baltimore, Rev. W. R. Davenport and wife; to Boston School of Correspondence, Rev. R. J. Chrystie; to New England Deaconess Training School, Rev. R. F. Lowe and wife. I. P. Chase presented the report for the Epworth League, and W. C. Johnson that for Church Extension.

The same number of Minutes were directed to be published as last year, and the printed Minutes were made official, being published by the secretaries.

Adjourned subject to call of the Bishop, with benediction by S. Donaldson.

In the evening Dr. M. C. B. Mason discussed the Southern problem in his own inimitable way, to the intense delight of an audience which filled the village hall.

SUNDAY

The services of Sunday, morning and evening, were held in village hall, and at both, though the hall seats about one thousand, standing room only was afforded late comers.

J. A. Sherburn and A. L. Cooper presided at the love-feast, which was indeed a feast of love and spiritual refreshing.

The theme of Bishop Cranston's sermon was, "The Divine Revelation," based upon the words of Paul to the Corinthians as he declares that he was "caught up into paradise and heard unspeakable words which it is not lawful to utter." For an hour and thirty-five minutes he held the closest attention of the large audience.

The ordination service was held in the Congregational Church at 2.30 P. M., where, after a few introductory words as to the office and work of the ministry, the Bishop ordained as deacons Charles G. Gorse, Oscar B. Wells, and N. A. Ross; and as elders, C. W. Ross, O. E. Newton, C. M. Charlton, W. T. Miller, E. W. Sharp, E. L. M. Barnes, Frank K. Graves, and M. H. Smith. He was assisted in the ordination by the following elders: W. R. Davenport, C. S. Nutter, J. O. Sherburn, F. W. Lewis, L. O. Sherburne, P. N. Granger, M. C. B. Mason, A. J. Hough, A. H. Webb, and J. D. Beeman, and by O. B. Wells, one of the newly-ordained deacons, who read one of the Scripture selections.

About eleven hundred people greeted Dr. Mason in the evening, and listened intently to his description of Africa and its mission, he having kindly consented to give his lecture upon that country, Chancellor Day, of Syracuse, not having been able to fill his engagement to address the anniversary of the Epworth League. Dr. Mason is now so well known in Vermont and so thoroughly enjoyed that he is gladly welcomed always.

MONDAY

At 8.45 Bishop Cranston called the Conference to order with the direction to sing, "A charge to keep I have," though, as he said, without reference to that "charge" referring to the appointments.

The minutes were read and approved, it being then announced that 72 votes were cast in the affirmative for the constitution, and none against.

Frank K. Graves was granted a location at his own request. S. C. Vail was made supernumerary. Geo. L. Story, by request, was appointed secretary of the State Sunday-school Association. D. C. Thatcher and H. W. Worthen were made supernumerary by their own request on account of failing health. W. P. Stanley was left without appointment to attend one of our schools.

F. E. Currier was substituted for G. W. Manning on the board of examination.

The following were announced as triers of appeals: G. W. Hunt, W. C. Johnson, P. N. Granger, M. S. Eddy, P. S. Smith, F. W. Lewis, A. H. Webb.

F. H. Roberts was announced as transferred from the Northern Minnesota Conference, W. C. Newell from the New England Southern, and Isaac Peart from the Oregon.

B. F. Rowland was announced as transferred to the Oregon Conference, A. W. C. Anderson to the New England Southern, and H. S. Fuller to the New York in studies of the second year.

The claims of the Conference claimants were estimated at \$6,000, on which only \$2,741.81 had been paid.

The location for holding the next Conference was left with the presiding elders.

Nominations for the usual standing committees were made, to be printed in the Minutes for confirmation next year.

The statistical secretary read his report by totals.

G. L. Story presented the report of the committee on Temperance, which was adopted, and F. D. Handy and W. P. Stanley were elected delegates to the National Anti-Saloon League, and Geo. L. Story a member of the board of directors thereof. An additional resolution relating to equal suffrage was laid on the table.

Certain charges were constituted missions and appropriations ordered.

W. M. Newton was re-elected trustee of Montpelier Seminary for the term of four years.

A resolution of welcome to our churches and of hearty co-operation with the Principal of the Seminary, was adopted.

The railroad secretary announced that a 25 per cent. reduction would be granted to such as had household goods to move, on consultation with the general freight agents over whose roads they were to be carried.

W. H. White reported for the committee on Resolutions on general subjects, and S. Donaldson a resolution of appreciation for the administrative and helpful services of the Bishop, which were unanimously adopted by a rising vote.

G. W. Hunt was announced as chairman of the board of examination, and Charles F. Partridge registrar.

W. R. Davenport spoke briefly in the interest of Montpelier Seminary and his purposes in connection therewith. Senator Wm. P. Dillingham, being present, was enthusiastically called upon to speak with reference to the school and its endowment.

The secretary announced that the credentials of S. C. Johnson and W. S. Jenne had been received in accordance with the direction of last year.

The account of the secretaries as publishers of the Minutes was ordered referred to the auditing committee after Conference adjourns.

A collection was ordered for the benefit of the sexton, who had so faithfully cared for the temporal interests of the Conference, which amounted to \$16.29.

Moved to adjourn after reading of journal and announcement of appointments.

Bishop Cranston declared himself as having had as pleasant a time in the Vermont Conference as he had ever enjoyed in any Conference. After other remarks with reference to the cabinet work, the brethren were assigned to their appointments and dis-appointments, and one of the pleasantest sessions in many years became a thing of memory.

The following are the appointments:

MONTPELIER DISTRICT

W. M. NEWTON, Presiding Elder

Ascutneyville,	To be supplied
Athens,	To be supplied
Barnard & East Barnard,	Sup. by E. R. Currier
Bellows Falls,	F. W. Lewis
Bethel,	C. M. Charlton
Bondville,	W. F. Hill
Bradford,	A. H. Webb
Brattleboro,	R. F. Lowe
Brookline,	To be supplied
Brownsville,	W. H. White
Chelsea,	W. E. Allen
Gaysville and Bethel Lympus,	To be supplied
Hancock and Granville,	To be supplied
Hartland and North Hartland,	F. H. Roberts
Landgrove,	To be supplied
Lewiston and Hanover,	Fred Daniels
Ludlow,	X. M. Fowler
Mechanicsville and Cuttingsville,	H. F. Forrest
Montpelier,	C. O. Judkins
Northfield,	E. W. Sharp
Perkinsville and Amsden,	To be supplied
Pittsfield and Stockbridge,	M. B. Parounagian
Proctorsville,	R. C. T. McKenzie
Putney,	J. H. Bennett
Quechee,	To be supplied
Randolph and Bethel Gilead,	F. G. Ralney
Randolph Centre,	L. N. Moody
Rochester,	I. S. Yerks
South Londonderry,	W. A. Evans
South Reading,	To be supplied
S. Roylton and S. Tunbridge,	J. D. Beeman
Springfield,	Isaac Peart
Thetford Centre and N. Thetford,	Guy Lawton
Union Village,	W. N. Roberts
Wardsboro,	E. H. Bartlett
West Berlin,	Supplied by E. E. Wells
West Fairlee and Copperfield,	A. A. Estabrook
Weston,	O. B. Wells
White River Junction,	A. J. Hough
Wilder,	M. H. Smith
Williamsville and East Dover,	G. M. Burdick
Wilmington and Jacksonsville,	W. S. Dunn
Windsor,	W. E. Douglass
Woodstock,	Charles F. Partridge

A. L. Cooper, Conference evangelist; member of Randolph quarterly conference.

W. R. Davenport, principal of Montpelier Seminary; member of Trinity, Montpelier, quarterly conference.

ST. JOHNSBURY DISTRICT

JOEL O. SHERBURN, Presiding Elder

Albany,	A. G. Austin
Barre,	A. E. Atwater
Barton,	W. C. Johnson
Barton Landing,	S. G. Lewis
Bloomfield,	To be supplied

Cabot,	O. E. Aiken
Canaan,	C. W. Kelley
Coventry,	Supplied by I. P. Chase
Craftsbury,	C. M. Stebbins
Danville and West Danville,	J. Hamilton
Derby,	G. H. Wright
East Burke and East Haven,	A. Gregory
East Charleston,	To be supplied
Evansville and Brownington Centre,	To be sup.
Glover,	Supplied by Geo. McDonald
Greensboro and Stannard,	Sup. by N. A. Ross
Groton,	W. R. Mather
Gulldhall,	Supplied by W. R. Patterson
Hardwick,	J. A. Dixon
Holland and Morgan,	Geo. C. McDougall
Irassburgh,	J. E. Knapp
Island Pond,	E. J. Gale
Jay and Troy,	To be supplied
Lowell,	Supplied by J. H. Wallace
Lunenburg & E. Concord,	Sup. by W. J. McNeill
Lyndon,	H. G. McGlaufflin
Lyndonville,	Supplied by H. G. McGlaufflin
Marshfield and South Cabot,	G. W. Manning
Newbury,	F. D. Handy
Newport,	W. C. Newell
Newport Centre,	I. P. Chase
North Danville,	Supplied by John L. Wesley
Peacham,	Clark Wedgeworth
Plainfield,	F. T. Clark
St. Johnsbury,	G. W. Hunt
St. Johnsbury Centre & E. Lyndon,	S. Donaldson
Sheffield and Wheelock,	C. D. Lance
South Albany,	Supplied by A. G. Austin
Victory,	To be supplied
Waits River and Topsham,	To be supplied
Walden & South Walden,	Sup. by O. E. Newton
West Burke and Newark,	C. G. Gorse
West Concord and Gaskill,	P. N. Granger
Westville,	Supplied by W. R. Mather
Westfield,	Supplied by J. H. Wallace
Williamstown and Brookfield,	F. E. Currier
Woodbury,	To be supplied

ST. ALBANS DISTRICT

C. S. NUTTER, Presiding Elder

Alburgh,	W. T. Miller
Bakersfield,	J. S. Allen
Binghamville,	Supplied by A. H. Sturges
Cambridge & No. Cambridge,	E. L. M. Barnes
East Elmore,	Supplied by Z. B. Wheeler
Eden,	To be supplied
Elmore,	O. M. Boutwell
Enosburgh Falls,	L. O. Sherburne
Essex and Essex Junction,	A. B. Enright
Fairfax,	A. H. Baker
Franklin,	C. S. Hulbert
Georgia and North Fairfax,	William Shaw
Grand Isle & S. Hero,	Supplied by C. W. Ross
Highgate,	Supplied by C. D. Pierce
Isle La Motte,	To be supplied
Johnson, Hyde Park, Waterville,	R. J. Chrystie
Middlesex,	Supplied by J. Q. Angell
Milton and Colchester,	J. T. Baxendale
Miltonboro,	To be supplied
Montgomery and South Richford,	Geo. E. Deuel
Moretown and Duxbury,	G. A. Emery
Morrisville,	M. S. Eddy
North Fairfield,	Supplied by G. W. Burke
North Hero,	Supplied by M. H. Ryan
Richford,	P. A. Smith
St. Albans,	W. S. Smithers
St. Albans Bay,	A. C. Dennett
Sheldon,	H. E. Howard
Stowe,	To be supplied
Swanton,	S. H. Smith
Underhill and Jericho,	C. P. Taplin
Waitsfield and Fayston,	J. E. Badger
Waterbury,	L. K. Willman
Waterbury Centre,	J. W. Halsey
W. Berkshire, E. and S. Franklin,	D. L. Evans
West Enosburgh,	G. W. Burke
Westford,	Supplied by A. H. Sturges
Wolcott,	Supplied by O. L. Barnard
Worcester,	W. H. Atkinson

W. P. Stanley, left without appointment to attend one of our schools; member of West Berkshire quarterly conference.

George L. Story, secretary of State Sunday-school Association; member of Milton quarterly conference.



Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUSEN CO., Cincinnati, O.

CHURCH BELLS CHIMES and PEALS
Best Superior Copper and Tin. Get our price.
MOSHANE BELL FOUNDRY, Baltimore, Md.



FAVORABLY KNOWN SINCE 1826 **BELLS.**
HAVE FURNISHED 25,000
CHURCH, SCHOOL & OTHER
MENEELY & CO., PUREST, BEST
WEST-TROY, N.Y. GENUINE
CHIMES, ETC. CATALOGUE & PRICES FREE.



BLMYER UNLIKE OTHER BELLS
CHURCH SWEETER, MORE DUR-
BELLS. ABLE, LOWER PRICE.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

CANCER CURED
WITH SOOTHING, BALMY OILS
Tumor, Piles, Skin and Womb Diseases, Fistula, Ulcer,
etc. The result of 30 years experience. Convincing
book sent free. **DR. D. M. EYE, Box 325 Indian-**
apolis, Ind. (The Originator of the Oil Cure.)

OBITUARIES

Blest verity! Behold the bursting blade,
The quick'ning bloom;
Life, incense, breath—
Sure symbol of a riven tomb;
Of One who burst the bonds of death.

— FANNIE L. FANCHER, in *N. Y. Observer*.

Condon.—Mrs. Emma Walker Condon, whose death occurred Jan. 12, 1901, at the advanced age of 91 years, 10 months, and 22 days, was born in Brooksville, Maine, where she has always resided.

She married her cousin, Timothy Condon. To them were born eleven children—eight girls and three boys. She has been a member of the Methodist Episcopal Church more than sixty years, both she and her husband (whom she survived thirteen years) being staunch Methodists. Always loyal to the cause of Christ, all His ambassadors were joyfully received and made welcome at their fireside, but they loved their own church best, and were never happier than when entertaining one or more ministers of their own denomination.

Volumes could be written concerning what Mrs. Condon has done for her church. One who is now pastor of a flourishing church in Massachusetts could tell how she cared for him as an own son one winter when he was preparing for the ministry. In the evening of her life, after her physical strength failed, and she had resigned her household cares to younger hands, she esteemed it a pleasant duty to make a quilt for each minister sent to Brooksville by the East Maine Conference. She was indeed a mother in Israel. Her life was an example for the rising generation. Although a great reader, the Bible was the Book of books to her, and she admonished the young to accept its truths.

Mrs. Condon's desire was to see her ninety-fifth birthday, but God ordered it otherwise. Nov. 6, 1900, she received a fall from which she never recovered. The last three weeks of her life she suffered much, but through it all was very patient while conscious, and talked of going home. A short time before her death she spoke to her daughter standing by and said, "I am happy in Jesus."

Two sons and five daughters are left to mourn their loss, but not as those without hope. For surely of her it can be said: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

C. B. MORSE.

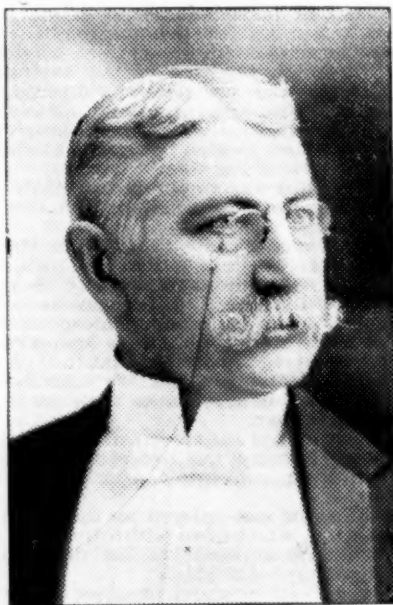
Titus.—Augustin C. Titus was born in Bath, N. H., in April, 1842, and died at Newport, R. I., March 11, 1901.

Most of his boyhood days were spent in the town of Haverhill, N. H., where his father, the late Jeremy Titus, was a prosperous farmer, a respected citizen, and an active member of the Methodist Episcopal Church. Mr. Jeremy Titus felt greatly blessed in his children, as he had a right to feel. For some years, his two wives having both passed on before, he divided his time between his children, spending quite a portion of each year at the home of Augustin, at Newport. The father preceded the son by only about two months in going to the heavenly home, both dying at Newport.

In 1862 Mr. Titus entered the employ of John D. Flint, Fall River, as solicitor for the firm in the territory surrounding Newport. He was a successful salesman, and so popular with his employer that their intimate business relations continued for many years. Since 1864 Mr. Titus has been in business for himself in Newport, the last few years being at the head of the large house-furnishing business of the A. C. Titus company. He has been prominent in banking circles, a director of one for twenty years, and more than half of that time its president. He

led in the establishment of the Newport Street Railway Company, and was president of the corporation until its consolidation with Massachusetts lines.

Mr. Titus was a man of commanding presence, genial, attractive, vigorous, popular. He was in frequent demand in commercial and social circles as a presiding officer. The History of Rhode Island Lodge of Newport, I. O. O. F., contains this item in the report of its fiftieth anniversary: "Mr. Augustin C. Titus was toastmaster, and performed his duties in a manner which probably never was excelled in the history of the lodge. His toasts were inter-



AUGUSTIN C. TITUS.

mingled with wit and humor which gave no offence, and were as pleasing as the remarks which followed."

He was converted in 1868 during the pastorate of Rev. Frederick Upham, and united with the Thames St. Methodist Episcopal Church, his membership continuing to the last. He has always been a liberal supporter of this church, his largest single contribution being the presentation of the present church tower, about ten years ago. Three different times he was superintendent of the Sunday-school, serving nine years in all. During recent years his large business interests have kept him too much away from home to allow of work in the Sunday-school. He was several times delegate to the Lay Electoral Conference, and in 1892 represented the New England Southern Conference in the General Conference. He was for a number of years a member of the corporation of East Greenwich Academy, and for a time president of the board.

His funeral was one of the largest ever known in Newport—an expression of the esteem in which the good and able man was held in the community. Many people went to him for friendly services. He will be greatly missed by his church and from the business circles of his city, as well as by his wife, two daughters and three sons, who mourn their loss.

C. H. SMITH.

Paine.—Mrs. Azubah Paine was born in Truro, Mass., July 15, 1811, and died in Charlestown, Mass., Jan. 26, 1901.

Mrs. Paine came from good New England stock; her ancestry through many generations was strong and of the Puritan type. Her parents for many years attended the "church of the standing order" in New England, but subsequently were led to unite with the Methodist Church in its early and struggling years. Born with such an inheritance, and environed with such helpful influences, it was to be expected that her entrance upon the Christian life would be both natural and easy. She was converted when about seventeen years of age, and soon after was received into the fellowship of the Methodist Church where she lived. Upon her removal to Boston she united with Trinity Church by letter in 1856, and at the time of her decease was the oldest living member.

Mrs. Paine was in many respects a very remarkable woman. Quiet and even in temperament, gentle in spirit, coveting nothing that be-

longed to others unless their kindliness of heart and power to do good, unostentatious in her piety, but ready always to give a reason for the hope that was in her, she slowly but surely developed into the well-rounded and beautiful Christian character which made her life an increasing inspiration to all who knew her. For many years she was an active worker in the church. A reader of ZION'S HERALD for nearly a half-century, she kept herself well-informed of the progress of Christ's kingdom, and of her own church in particular. Her home was one of the most delightful to visit, and there were none who entered it who did not receive the benediction of its sweet and heavenly spirit. Old age was glorified in the serenity and peace of her closing years. She filled a large and enviable place in the hearts of all who knew her. The sun of life set without a cloud, and its afterglow will not soon disappear.

Our sister leaves two sons—Thomas, Jr., and Samuel; and two daughters—Mrs. Mercie Chapman, of Somerville, and Miss Elizabeth B. Paine, of Charlestown. Her husband, Thomas Paine, for many years an active member of Trinity Church, and one son, Zechariah S., preceded her to the better land. One brother, Hon. Joshua Davis, a highly respected citizen of Somerville, mourns the loss of a sister dearly beloved.

R. F. HOLWAY.

Hastings.—Died, in East Woodstock, Conn., Jan. 19, 1901, Mrs. Rhoda A. Hastings, aged 79 years.

Mrs. Hastings quietly lived religion. All who knew her daily life questioned not that she "walked with God." For about sixty years she was a member of the church—first of the Congregational, then of the Methodist Episcopal Church. She was constant in attendance at church, listening most closely to "the Word preached." Her aged husband can scarcely be reconciled to his loss, for it was in the home that the light of her Christian life shone with greatest clearness.

Her pastor at her funeral found peculiarly appropriate the words, "Precious in the sight of the Lord is the death of His saints." It was the lot of Mrs. Hastings to work hard all her life, but now she sweetly "rests from her labors," forever blest in the heavenly home.

OTIS E. THAYER.

A Good Deal of Nonsense

About "Blood Purifiers" and "Tonics"

Every drop of blood, every bone, nerve and tissue in the body can be renewed in but one way, and this is, from wholesome food properly digested. There is no other way and the idea that a medicine in itself can purify the blood or supply new tissues and strong nerves is ridiculous and on a par with the fable that dyspepsia or indigestion is a germ disease, or that other fallacy, that a weak stomach which refuses to digest food can be made to do so by irritating and inflaming the bowels by pills and cathartics.

Stuart's Dyspepsia Tablets cure indigestion, sour stomach, gas and bloating after meals because they furnish the digestive principles which weak stomachs lack, and unless the deficiency of pepsin and diastase is supplied it is useless to attempt to cure stomach trouble by the use of "tonics," "pills" and "cathartics" which have absolutely no digestive power, and their only effect is to give a temporary stimulation.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs and similar foods, and experiments have shown that they will do this in a glass bottle at proper temperature, but of course are more effective in the stomach.

There is probably no remedy so universally used as Stuart's Tablets because it is not only the sick and ailing, but well people who use them at every meal to insure perfect digestion and assimilation of the food.

People who enjoy fair health take Stuart's Tablets as regularly as they take their meals, because they want to keep well. Prevention is always better than cure and Stuart's Dyspepsia Tablets do both; they prevent indigestion and they remove it where it exists. The regular use of one or two of them after meals will demonstrate their merit and efficiency better than any other argument.

HYDROCELE AND RUPTURE

Can be CURED without the knife or pain, by a regular physician of 30 years' experience. For FULL information send 10 cents for sealed book (in plain envelope) on Rupture, Hydrocele and Varicocele. Also gives the Doctor's name, location, and Office Hours. He is highly indorsed. The treatment is a great comfort. Terms for treatment reasonable. Send for his book as above. The doctor also successfully treats chronic diseases. No charge for professional interview. Inquire of Publisher of this paper. Address H. LORD, lock box 2315 Boston, Mass.

April Magazines

— The industrial and commercial crisis through which Russia is passing is explicitly and interestingly set forth in an article, "M. Witte and the Russian Commercial Crisis," by Dr. E. J. Dillon, in the *Contemporary Review* for April. It is an appreciative study of the man and the problems he is compelled to solve. The writer classes him among the great statesmen of the world. At this time, when the question of trade and commerce in all the European countries is of such vital interest, this article is especially helpful, because it incidentally deals with the principles of finance affecting practically the entire Eastern world. Other papers are: "The Defence of the Empire," an open letter to Lord Salisbury, by the author of "Drifting;" "A Plea for Knowledge," by the late Bishop Creighton; "The Protestant Declaration," by J. Horace Round; "A Day in a Paris Hospital," by "Carabin;" "1775—1899: A Parallel," by A. M. S. Methuen; "The Statesmanship of Paul" (II), by Prof. W. M. Ramsay; "How I Mobilized my Company," by Major H. D. Sichel; "France and Great Britain: Two Civilizations," by Havelock Ellis; "The Citizen and the Politician," Robert Donald. (Leonard Scott Publication Co.: New York.)

— The April *Critic* has a startling frontispiece—a portrait of the great German artist, Arnold Böcklin, painted by himself. Böcklin is the subject of a paper by Christian Brinton, which is profusely illustrated with striking illustrations of his work. Many new portraits and other illustrations punctuate the "Lounge's" pungent paragraphs. In this number Charles W. Chesnut defends the Negro race against W. Hannibal Thompson's charges; William Archer interviews Thomas Hardy; and Andrew Lang discusses new work on Scott. (*Critic Co.*: New Rochelle, N. Y.)

— Under the title, "Long Live the King," in the April *Frank Leslie's Popular Monthly*, Curtis Brown gives a picturesque account of the ceremonies by which King Edward VII. was inducted into the duties of his high office, illustrated from photographs and drawings made on the spot. That wonderful invention, the teliograph, is explained by Chauncy McGovern in his paper upon "Sending Pictures by Telegraph." There are three complete stories this month, in addition to new chapters in the serial, "The Road to Frontenac." (*Frank Leslie Publishing House*: 141-147 Fifth Ave., New York.)

— The April *Donahoe's* has a specially designed Easter cover, with our Lord as the central figure. A very fine portrait of the late Patrick Donahoe, founder of the *Pilot* and *Donahoe's Magazine*, is given as a frontispiece. "The Resurrection Begins a New Era." "Are we Nearing Christian Unity?" "Catholic Journals and Journalism," "Lent in Ireland," "The Farm Boy," are a part of the varied bill of fare this month, besides stories and poems and fresh chapters in the serial. (*Donahoe's Magazine Company*: Boston.)

— The April issues of *Cassell's* and the *Quiver* are brimming over with good things for family and Sunday reading, including illustrated articles, serials and short stories. In *Cassell's*, Rudyard Kipling's new serial,

"Kim," has reached the sixth chapter. "The Tideway Course," "The Trams of the World," and "Twentieth Century Furtrading," are illustrated contributions of interest. The table of contents in the *Quiver* is varied and interesting. (*Cassell & Company, Limited*: 7 and 9 West 18th St., New York.)

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O. Sold by druggists, price 75c.

Hall's Family Pills are the best.

Myself cured, I will gladly inform any one addicted to **COCAINE, MORPHINE, OPIUM OR LAUDANUM**, of a never-failing, harmless Home Cure, **MRS. G. MARY BALDWIN, P. O. Box 1212, Chicago, Ills.**

EDUCATIONAL

WESLEYAN ACADEMY

Wilbraham, Mass.

Applications now received for spring term, which opens Tuesday, April 2, 1901.

For catalogue or information address

Rev. Wm. R. NEWHALL, Principal

DIVINITY SCHOOL

— OF —

HARVARD UNIVERSITY

CAMBRIDGE, MASS.

AN UNDENOMINATIONAL SCHOOL OF THEOLOGY

Announcement for 1901-'02 Now Ready.

SYRACUSE UNIVERSITY

Syracuse, N. Y.

Send for Catalogue. OFFERS, beside the regular College Courses, Mechanical, Electrical and Civil Engineering, Architecture, Music, Painting, Law, Medicine, Sociology and Pedagogy. Over forty of the leading Universities and Colleges of this country and Europe are represented on the faculties. Expenses are so moderate that they are less than the fees in some Colleges where free tuition is given.

New Hampshire Conference Seminary

Tilton, N. H.

Fall Term will open Sept. 10, 1901.

Few schools charging \$500 offer equal advantages. An increasing endowment makes low rates possible. Broad courses of study. Fine buildings and situation. Three hours from Boston. \$100 Plan for limited number. Send catalogue (mentioning ZION'S HERALD).

GEO. L. PLIMPTON, A. M.,

President

THE

Fisk Teachers' Agencies

(INCORPORATED)

EVERETT O. FISK & CO., Proprietors

1 Ashburton Place, Boston, Mass.

156 Fifth Avenue, New York, N. Y.

1505 Penn. Ave., Washington, D. C.

25 King St., West, Toronto, Can.

375 Wabash Avenue, Chicago, Ill.

414 Century Building, Minneapolis, Minn.

730 Cooper Building, Denver, Colo.

825 Market St., San Francisco, Cal.

27 Stimson Block, Los Angeles, Cal.

Send to any of the above agencies for Agency Manual free. Correspondence with employers is invited. Registration forms sent to teachers on application.

Large numbers of school officers from all sections of the country, including more than ninety per cent. of the Public School superintendents of New England, have applied to us for teachers.

We have filled positions at salaries aggregating

\$9,065 290.00

Methodist Book Concern

New England Depository

New Publications
FOR

THE EPWORTH LEAGUE

Epworth League Year Book for 1901, contains a concise history of the Young People's movement for the past 12 years, with names and portraits of the General Officers with statistics and suggestions for all the Departments. 16mo, 140 pp., net 10c by mail, 14

THE INSTITUTE SERIES

What About Your Reading. A Manual for the Department of Literature. By J. F. BERRY, D. D. net 10c

Bible Habits of Giving. By S. EARL TAYLOR. net 10c

The District Institute. Suggestions on how to make the Training School a success. By J. F. BERRY, D. D. net 5c

Bible Study for Personal Spiritual Growth. By JOHN R. MOTT. 5c

The Secret Prayer Life By JOHN R. MOTT. net 5c

Other volumes in preparation:

Do you need a new Music Book?

Epworth Hymnal No. 3

Edited by

Mr. J. H. Black

Contains 241 Hymns and Tunes.

Opening and Responsive Services, Psalms for Responsive Reading, adapted for use in Young People's Meetings, Prayer-meetings and Revivals.

A million copies of Epworth Hymnals 1 and 2 were sold, and this book is believed to be superior to either of its predecessors. It is better made and cheaper in price.

Crown 8vo, cloth, 216 pp., postpaid, 30c. Per dozen, \$3.00 net. Per hundred, \$25.00 net.

Any book in the market can be procured from us.

Chas. R. Magee, Manager,

36 Bromfield St., Boston.

EDUCATIONAL

The East Greenwich Academy

East Greenwich, R. I.

Spring term now open.

For catalogue or information address

Rev. AMBRIE FIELD, Principal.

Lasell Seminary for Young Women

Auburndale, Mass.

(Ten miles from Boston.)

Boston standards of scholarship and conduct of life with advantages of healthful and beautiful suburban residence; rowing and skating on Charles River; out-door games in ample, shaded grounds; best equipped gymnasium and swimming pool under careful hygienic supervision. Lectures and lessons on topics adapted to the ideal administration of homes; pupils properly chaperoned to the best Musical and Literary entertainments in Boston, and to historical places in the vicinity. For illustrated catalogue, blank forms for application or place on waiting-list, address (mentioning this paper).

C. C. BRAGDON, Principal

CHURCH CARPETS

AT MANU- **JOHN H. PRAY & SONS CO.,**
FACTURERS' CARPETS AND UPHOLSTERY.
PRICES. 658 WASHINGTON ST., BOSTON.
OPP. BOYLSTON ST.

New York Letter

(Continued from page 520.)

Speeches were made in its favor by several of the brethren, when Dr. Buttz, of Drew Seminary, sauntered lazily to the front and leisurely stated that he had but little to say in regard to the matter. Then he thrust his knife into that innocent new constitution in an astonishing manner, and slit it up right and left for some minutes. When he was done, the vote demonstrated that the constitution was done for as far as the Newark Conference was concerned. The vote stood 65 for, and 92 against. In the New York the vote was about five to one in favor of the constitution.

This year, we are told, the anniversaries of the Newark Conference were somewhat unsatisfactory because of the idea that they were distributed all over Hoboken and Jersey City. Dr. Mason, that matchless and burnished orator in ebony, faced a mere handful of people at Trinity Church, Jersey City. The Sunday School Union and Tract Society was somewhere in Bayonne and slimly attended; and the Church Extension Society, with Dr. J. M. King at the head, was held in one of the hill churches of Jersey City, as was the great Missionary Society, with Dr. H. K. Carroll as its speaker, and both fared badly. The temperance anniversary at Hedding Church, Jersey City, on Saturday night, fared a little better.

The people will go in crowds to attend anniversaries if held in the Conference church, whoever the speaker may be; but it is difficult to swing the crowd to any other church at any considerable distance from the seat of the Conference, however able and eloquent the speakers may be. Let those who are about to entertain a Conference take a note and stick a pin here. The temperance sentiment of the Newark Conference demands a hearing next year, and so ordered that the anniversary be held in the Conference church on Thursday night.

By the way, the temperance and prohibition report of the Newark Conference this year was a strong and able document. A second report was offered that favored limiting the number of saloons to one saloon for each one thousand people of a city. To some of the brethren this looked like an allowance at least of the license system. There was a most lively debate, and report No. 2 was swiftly laid upon the table.

Dr. Cadman's withdrawal from the New York Conference created but a slight ripple on the surface; yet in their hearts almost all the preachers regret his departure. The Conference ordered that his parchments be properly endorsed and returned to him. We note in the list of appointments that his place has not been filled at Metropolitan Temple. We know not who is to go there, where he is to come from, or when. Some say they will wait till the Lord leads to the man for that influential position. Others say he is marked already, and will come in the autumn time.

The New York East had quite a little flurry over the case of Rev. Mr. Simonsen of the Norwegian Church, who had gone off with the Christian Science movement. He wanted to take his parchments with him as a "sort of souvenir" of his pleasant times in the Methodist Church. The good-natured and broad-gage Conference was somewhat inclined to indulge this amiable whim of the departed Simonsen, when the fighting editor of the "great official" dashed into the red centre of the battle. In a trice he used both fists on the

bulky body of this visionary vagary to good effect; and soon the brethren had their eyes wide open, and, by a very strong vote, refused to grant the parchments and the complimentary vote. They were not in the ecclesiastical souvenir business. And it is a good thing that one of the members of this great debating Conference is still turning his splendid intellectual searchlight on that absurd modern nonsense in the editorial column of the great New York organ.

A pleasing feature of the Conferences this spring was that our clear-headed and popular resident Bishop had no Conference to hold last week, and so was a welcome and helpful visitor at the three Conferences that were in session so close to his office. Bishop Andrews is a good presiding officer, and for brief seasons he relieved these busy and burdened Bishops.

An interesting and almost amusing feature of these Conferences was the form of response by the preachers as their names were called for the passage of character. The Discipline requires an answer as to whether or no a preacher had taken the collections in harmony with the disciplinary plan. That plan is full of fine details and requires book accounts of all collections lifted. The answers of the preachers were full of personality and greatly varied. Many reported that they had not followed the plan of the little black book. And this must go on for four long years. How absurd it all is!

The matter of making the appointments this year was full of difficulty and mystery. Indeed, it was truly a puzzle that seemed to be quite difficult of solution. In the New York East there was quite a gorge, the congestion was so general. Great restlessness had been manifested among the preachers as well as among the churches for some months past. A number of young men had been invited to better churches than those that they served, looking as if promotion beckoned them up the ecclesiastical stairway; but when the grind came on it was found that there were too many deserving men to be taken care of to carry out all of these rosy plans. So a goodly number of these gifted and promising young brothers will come into their kingdom later—not this year, some other year.

One of the strange features in the making of the appointments in the old East Conference this year was the case of Rev. Dr. John E. Adams, presiding elder of New Haven District. Dr. Adams had been most cordially invited to the pastorate of one of the choice churches of our Methodism, Roseville, Newark, and Madam Rumor declares that he was in the same mental attitude as the famous Barkis. It is reported that some of the brethren of his Conference labored with him not to leave them, and on the motion of an eloquent and adroit Doctor of Divinity the Conference unanimously invited Dr. Adams to tabernacle among them. Who could leave

after such a manifestation of affection and esteem?

In the New York Conference it looks as if the presiding elders were caught napping a bit by their brothers of like office in the East Conference. Rev. Allan McRossie was transferred from the old Sands Street Church in the New York East to St. James, Harlem, in the New York, and no man was returned to balance his transfer. How was it? Had they churches to spare? Transfers in this region are not usually difficult, less so than in other parts of the connection, but they do insist upon a fair and even exchange. The New York is getting generous or careless in her old age.

The transfer of Dr. Louis Albert Banks from First Church, Cleveland, to Grace Church, Manhattan, came about easily. We are assured that Bishop Goodsell solicited five strong men, one after another, to go to First Church, Cleveland, but none of them would consent to leave. So Dr. Banks came in without an exchange. A few more such missteps, and the old New York will be full at the top.

In another case the New York did better. Rev. Frank Simpson Cookman was invited by the Washington Heights (New York) Church to come from Centenary Church, Jersey City, to be their pastor, and an exchange was effected by transferring Rev. Robert A. Brown to the Newark Conference, and stationing him at Kingsley Church, Stapleton, Staten Island.

In the Newark Conference Rev. Frank H. Knight was transferred to the Southern Illinois Conference, and Rev. F. C. West was transferred from the Southern Illinois Conference into the Newark. Rev. M. L. Andariese was transferred from the Wyoming Conference into the Newark without an exchange.

A good deal of excitement was occasioned in the Newark Conference by the placing of pastors in the churches that some of the preachers term the "big four"—Morristown; Calvary, East Orange; Roseville, Newark; and Centenary, Newark. They were finally adjusted in this wise: Morristown, Rev. Dr. Jesse L. Hurlbut; Calvary, East Orange, Rev. Dr. Fred Clare Baldwin; Roseville, Newark, Rev. Dr. Thomas I. Coultas; Centenary, Newark, Rev. Dr. Henry Spellmeyer. In none of these churches had the former pastors served a full term.

That prince of preachers, Dr. A. H. Tuttle, is assigned to the church at Summit; and the former pastor of Summit, Rev. Dr. C. S. Ryman, becomes the new presiding elder of Paterson District. Dr. John Krantz goes off this large and flourishing district to take a field agency in connection with the Book Concern. He is a born agent, and if any man hereabouts can make it go, rest assured that he will.

What an army of preachers we already have in detached service, of one sort or another, in this corner of Methodism! There are enough in these three Conferences to make a small Conference by themselves. Is it a good thing for either the preachers or the church? Could not many of these positions be filled by laymen?

van Houten's Cocoa

Known and Prized for its nutritive and reinvigorating qualities.
A drink for a Prince at less than a cent a cup.
Sold at all grocery stores—order it next time.